

The Muslim Sunrise

2019 - 4

The longest running
Islamic magazine since 1921

"In the Latter Days, the sun shall rise from the West"

Holy Prophet Muhammad (Peace and blessings of Allah be upon him)



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The Ahmadiyya Muslim Community



Hazrat Mirza Ghulam Ahmad (as)



AHMADIYYA
MUSLIM COMMUNITY

United States of America

The Ahmadiyya Muslim Community is a religious organization, international in its scope, with branches in 207 countries in Africa, North America, South America, Asia, Australia, and Europe. The Ahmadiyya Muslim Community was established in 1889 by Hazrat Mirza Ghulam Ahmad (as) (1835-1908) in Qadian, a small and remote village in the Punjab province of India. He claimed to be the expected reformer of the latter days, the Awaited One of the world community of religions (The Mahdi and Messiah).

The Movement he started is an embodiment of the benevolent message of Islam – peace, universal brotherhood, and submission to the Will of God – in its pristine purity.

Hazrat Ahmad (as) proclaimed Islam as the religion of man: “The religion of the people of the right path” (The Holy Qur'an: 98:6). The Ahmadiyya Muslim Community was created under divine guidance with the objective to rejuvenate Islamic moral and spiritual values. It encourages interfaith dialogue, diligently defends Islam and tries to correct misunderstandings about Islam in the West. It advocates peace, tolerance, love and understanding among followers of different faiths. It firmly believes in and acts upon Qura'nic teaching:

“There is no compulsion in religion” (The Holy Qur'an: 2:257).

The Ahmadiyya Muslim Community strongly rejects violence and terrorism in any form and for any reason.

The Community has been headed by his elected successors. The present Head of the Community, Hazrat Mirza Masroor Ahmad, was elected in 2003. His official title is Khlaifatul Masih V or Fifth Successor of the Promised Messiah(as).



Hazrat Mirza Masroor Ahmad,
Khalifatul Masih V (aba)

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The Muslim Sunrise

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Dr. Mufti Muhammad Sadiq (ra) was the first Ahmadiyya Muslim missionary to arrive in America. In 1921, he founded the Muslim Sunrise, which stands today as the longest running Muslim publication in America. The magazine seeks to open discussions on Islam and topics relating to religion in general. It highlights the role of Islam in an ever-changing global society. It provides a platform for public opinion on contemporary issues and presents their solutions from an Islamic perspective.

The Muslim Sunrise welcomes letters to the Editor, Questions and Submissions.

Email us at MuslimSunrise@Ahmadiyya.us or go online to www.MuslimSunrise.com



Acronyms for salutations used in this publication

- sa: Sallallahu 'Alaihi Wa Sallam (peace and blessings of Allah be upon him)
- as: 'Alaihis-Salam (may peace be upon him)
- ra: Radhi-Allahu 'Anhu/'Anha (may Allah be pleased with him/her)
- rh: Rahimahullahu Ta'ala (may Allah shower His mercy on him)
- aba: Ayyadahullahu Ta'ala Bi-Nasrihil-'Aziz (may Allah support him with His mighty help)

Verse numbers in the references from the Holy Qur'an count Tasmiya at the beginning of a chapter as the first verse.

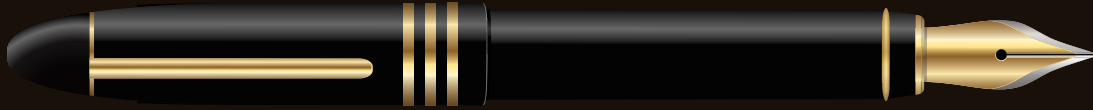
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Muslims follow the name of God's prophets with the prayer *alaihis salaam* or 'may peace be upon him,' and for the Holy Prophet Muhammad, *sallallahu alaihi wasallam* or 'may peace and blessings of God be upon him.' Companions of prophets and righteous personalities who have passed away are saluted by *radhi-Allaho anhu/a* or 'may Allah be pleased with him/her.' While such salutations sometimes are not set out in the text for readability, we encourage readers to offer these prayers as if set out in full.

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FROM THE HOLY QUR'AN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ١

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٣﴾

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ

اللَّهِ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ

عَشِيرَتَهُمْ ۖ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ

مِّنْهُ ۖ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

فِيهَا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ أُولَئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ

حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٥٤﴾

In the name of Allah, the Gracious, the Merciful.

And whoso obeys Allah and His Messenger, and fears Allah, and takes Him as a shield for protection, it is they who will be successful. (24:53)

Thou wilt not find any people who believe in Allah and the Last Day loving those who oppose Allah and His Messenger, even though they be their fathers, or their sons or their brethren, or their kindred. These are they in whose hearts Allah has inscribed true faith and whom He has strengthened with inspiration from Himself. And He will make them enter Gardens through which streams flow. Therein will they abide. Allah is well pleased with them, and they are well pleased with Him. They are Allah's party. Harken ye O people! it is Allah's party who will be successful. (58:23)



HADITH

SAYINGS OF THE

PROPHET

MUHAMMAD (sa)

Hadith about the Key to success

Prophet Muhammad (sa) said,

“O People! If you spread peace, feed people, strengthen the ties of kinship, and be in prayer when others are sleeping, you will enter paradise with peace.”

(Sunan Ibn Majah, Kitabul-At'imah)

EDITORIAL

WINTER 2019

We have selected 'Success' as the main theme of our Winter 2019 Muslim Sunrise issue, and have tried to cover this topic through diverse approaches. To succeed in life, or any specific path chosen by individuals or organizations, some basic elements are essential. For example, it is crucial to have a clearly defined goal, an unambiguous objective to achieve. To succeed, we need a strong determination, an ever-growing passion and motivation, and not to succumb under pressure. Organizations need cohesive team-work and proper supervision and inspirational leadership. The leaders have to engage the workers, enhance their performance and productivity. Success demands full use of all available resources – financial, physical as well as human. To be successful as an individual and head of a productive institution, read the success story of a Muslim scientist, Dr. Abdus Salam, who was awarded the Nobel Prize in 1979 in Theoretical Physics.

Spiritually speaking, we need full faith in the Divine to achieve our final goal, and to trust in the power of prayer to aim for our spiritual success. All spiritual leaders faced unfathomable opposition and manufactured obstructions on the path to success, but with Divine help, they all succeeded in establishing and achieving their missions. Moses (as) and Jesus (as), both were successful in their missions, even though not in their lifetime, but definitely through their disciples. Prophet Muhammad (sa) was the most successful of all the Prophets. Not only he succeeded in establishing the Unity of God (*Tauheed*) among the pagans of Arabia; he accomplished his mission at universal level. He succeeded as a Prophet of God as well as head of a state, as a just ruler and liberator of the oppressed.

Enjoy reading all the articles; we hope you will take full advantage of their content, and please send us your feedback.

Mubasher Ahmad
Editor-in-Chief



IN THE WORDS OF THE PROMISED MESSIAH(as)

The Difference between the Success of a Believer and a Non-Believer

Always keep the principle in mind that the task of a believer is to feel embarrassed when they are blessed with any form of success and praise God for having showered His grace upon them. This is how a believer advances, and by demonstrating steadfastness in the face of trial, they receive the favor of God. The success of a Hindu and a believer are similar, but remember that the success of a disbeliever is a way that leads to misguidance, whereas the success of a believer opens for them the door of divine blessing. The success of a disbeliever leads to misguidance because they, in turn, do not incline towards God but rather take their own effort, intelligence and capability to be God. A believer, however, turns to God and gains a new understanding of Him. In this way, after every success, a new relationship between them and God is forged and a transformation begins to take place. Allah Almighty states:

“God is with those who are righteous” (The Holy Qur’an, 16:139).

It ought to be borne in mind that the word taqwa (i.e., righteousness) has appeared in the Holy Quran many a time. This word is understood in light of the word ma’a (meaning ‘with’), which appears before it. That is to say that those who give precedence to God, in return are given precedence by God, and He saves such people from every kind of disgrace in this world. I believe that if an individual desires to be safeguarded from every kind of disgrace and hardship in this world, there is only one way and that is to become righteous. After this, such a one lacks nothing. Hence, the success of a believer moves them further ahead, and they never remain stagnant.



Hazrat Mirza Ghulam Ahmad of Qadian,
The Promised Messiah and Imam Mahdi (as)

References:

Vol. I, Pp 155-156 (1984 Edition).

Recent tour to some European countries.

[Summary of Friday Sermon delivered by Hazrat Mirza Masroor Ahmad, Khalifatul Masih V (aba) on Nov 1, 2019]



After reciting Tashahhud o Ta'wwuz and Surah Fatiha, Huzoor-e-Anwar (aba) spoke about his recent tour to some of the European countries. Huzoor e Anwar (aba) mentioned that in last few weeks, he visited three European countries. During this tour, he was able to participate in Jalsa Salana of Holland and France and many other programs were held as well. For example, a reception was held in UNESCO building upon their invitation during which he was able to present the teachings about Islamic civilizations and science. Similarly, in many European countries, such as Germany, it is a common notion among people that there is a direct clash between Islam and European values. He was able to explain the true Islamic teachings to the educated members of the society.

Many receptions were held during his visit during which he was able to deliver the true message of Islam to non-Muslims, and people expressed their opinions about it. He would present some examples of their comments: For example, the Councillor of Nunspeet in Holland said that a long time ago, he did not want to visit the jama'at, let alone keep any relationship with it. However, as time went by and he got to know the jama'at, he developed a strong relationship and the Ahmadiyya Jamaat has become an active part of their society. He said that he had listened to the Imam of the Ahmadiyya Muslim Jama'at, and desired to listen to him again. Huzoor e Anwar (aba) mentioned that this person had even come to welcome him and listened to the Huzoor's address at the Jalsa Salana Holland which

inspired him further.

Similarly, Hamon Meter, a guest from Rotterdam, stated that he was scared on finding out that Muslims were having a convention. But there were no limits to his surprise when he found out that this Muslim community is only speaking of peace in society. He further mentioned that the Christian Pope speaks of peace in general terms; however, the Khalifa has spoken about this directly addressing the leaders of the world.

Then there was a Dutch couple who attended the Jalsa. They commented that the entire atmosphere of the Jalsa was very unique. Everyone was well mannered, and it felt as if they were having a paradise like experience. Regarding the speech of the Khalifa, they said that the words of the Khalifa truly had an impact on their hearts. This couple was also moved by the efforts of the translator who was able to translate the address of the Khalifa to the live audience in an excellent manner.

Huzoor e Anwar (aba) mentioned that another guest commented that he appreciated this about our community that we do not limit our good behaviour and compassion to our own people; rather, we preach compassion for all.

A French guest commented that from the speech of Imam Jama'at Ahmadiyya, it seemed that Muslims can easily integrate into the European society. An Iranian guest, Murtaza Sahib, commented that he had realized

the status of Ahmadiyyat and Khalifah today for the first time. He said that we have responded to every kind of propaganda against Islam. Muslims have forgotten their own teachings and should turn to Jama'at to know about true Islamic teachings.

Huzoor e Anwar (aba) explained that in the UNESCO reception many ambassadors and representatives of governments and organizations participated. A guest commented that he wished that more and more people listen to the message of Imam Jama'at Ahmadiyya because his message is opposite of the extremists. Another guest commented what I had mentioned about Islamic History and Science was very interesting and relevant. Another guest commented that he really appreciated the way Jama'at was making efforts for education of women throughout the world.

Huzoor e Anwar (aba) spoke of the reception held in Strasbourg as well, where a guest commented that he observed that Ahmadis were very active and they really wanted to achieve something and excel. He said, "You are living by your motto of love for all." Another person commented that he did not see any difference in our words and actions and we try to follow what we say.



In a reception in Germany, a Priest commented that he had never heard Islamic teachings being presented in this manner. The way the rights of God and the rights of human beings in Islam were mentioned is similar to other religions. Another guest commented that he was astonished to hear about the rights of neighbours in Islam and its vastness. Another guest commented that he really liked this message that our God and Creator is One, and we all worship the same God.

Another guest commented that he liked this message that every Ahmadi should become a beneficial member of the society. If Ahmadis and all people adopt this message, we can live together in peace. He appreciated that Ahmadis are open-minded. Huzoor e Anwar (aba) commented that we should live in harmony with each other, but we should do so while staying within the limits of our teachings. We should never have any inferiority complex. It is the responsibility of Ahmadi Khuddam to read, study and understand the Holy Quran and take its message to others. May Allah enable these people to accept the message of Islam! Ameen!

The Importance of Prayer to Achieve Success

Rabia Salim

Success' has an extremely important meaning in society today and with Muslims too. We have repeatedly seen the use of this word in our prayers and the Holy Qur'an. In one of the loftiest verses of the Holy Qur'an, *Ayat-ul-Kursi* (1), there is an answer to the question of how can the Muslims succeed, when in worldly calculations, the task given to Muslims was so great, and their ultimate success seemed hopeless.

This verse says, "Allah – there is no God but He, the Living, the Self-Subsisting and All-Sustaining." This points to a Master that led them to success, and this result was controlled by a Higher Power with limitless capacities. It shows that human's destinies are not random. The idea of intercession is also explained in this verse and how God is the Highest Being. "To Him belongs whatsoever is in the heavens and whatsoever is in the earth. Who is he that can intercede with Him except by His permission." God shows the minds and hearts of humans unlike any other, and although Prophets have the knowledge, in comparison to His knowledge, it is limited. They cannot see into the hearts and minds of their followers. Therefore, the spiritual condition, poor or healthy, is still seen and affected ultimately through the Master's hands.

Further, God gives guidance to humans by explaining the beauty of His attributes and Unity that due to His limitless power, He is the road to success. By turning to Him, humans are given assurance of succeeding. "Allah – there is no God but He, the Living, the Self-Subsisting and All-Sustaining. Slumber seizes Him not, nor sleep. He knows what is before them and what is behind them, and they encompass nothing of His knowledge except what He pleases. His knowledge extends over the heavens and the earth, and the care of them burdens Him not; and He is the High, the Great (2:256). There should be no compulsion in religion. Surely, the right has become distinct from wrong; so whoever refuses to be led by those who transgress, and believes in Allah has surely grasped a strong handle which knows no breaking. And Allah is All-Hearing, All-Knowing" (1).



This verse speaks about the subject of free will and makes it apparent that man is a free agent, and his choices affect him and his society around him, but he can choose which way to go. Now the ultimate in this verse relating to the subject of success is the 'strong handle.' From the meanings given of it in the Qur'anic commentary, the most striking are: a ring which is grasped or clung to for support, or anything which serves as a support, a pasture that remains green even in a time of drought, and the best and excellent part of property and wealth. A believer's faith has been described as reliable, true faith, an everlasting grazing ground with no spiritual famine and a store-house of spiritual treasures that are without equal. Islam's beauties are such that they are laid open before humans, and they can be accepted or rejected as one likes.

There are abundant examples in the Holy Qur'an of the type of success promised for the believers, and we shall look at them to better understand this success. Chapter Al-Asr gives the grief-filled state of mankind and worldly nations, "Surely man is ever in a state of loss" (2), and also the rules of conduct that lead to a happy, prosperous and productive life, "Except those who believe and do righteous deeds and exhort one another to preach Truth, and exhort one another to be steadfast" . Thus the environment between believers should be a healthy one promoting good works. Al-Kauthar shows us the bounties bestowed upon us: "Surely we bestowed upon thee abundance of good" (3).

The commentary of this verse (3) explains the blessings granted to Holy Prophet Muhammad (sa), that after a tough initial life, he was granted the status of Teacher for all mankind; he was an unlettered orphan but nearer to the end of Muhammad's (sa) life, God poured down upon him the abundance of good that is promised in this verse. This was the beginning of the establishment of Islam. By worshipping God, Holy Prophet Muhammad (sa) was granted a Holy Book, he enjoyed the highest rank of nearness to God, he had the company of loyal companions, and by the end of his life, he fully discharged the duty entrusted upon him. He was the most successful of all the prophets by the measure of all the moral and material goods, and in every aspect that he possessed.

Another chapter of the Qur'an where the ways to success are discussed is Al-Fatiha, the opening chapter of the Holy Qur'an, stating, "Thee alone do we worship, Thee alone do we implore for help, Guide us in the right path" (4). A Muslim believes that the right path is in terms of all of the human's spiritual and temporal needs and covers human's spiritual and material wants. In "Thee alone do we implore for help," there are two points worth highlighting. First, the power and means humans need to be guided in God's help. He gives them the faculties to pray to Him, and He grants them help to worship Him and to be successful. The second point is that humans are mentioned in plural, as 'we implore for help.' This means that through prayer, humans stay on this path to success, and one is supposed to bring others with one rather than going alone, as humans live in the society that is around them.

Let us look at what happens without prayer, is it success or otherwise? When this spiritual tie to the Creator is disrupted, chapter Bani-Israel tells us what happens. It reveals, "And we are gradually revealing of the Qur'an that which is a healing and a mercy to the believers, but it only adds to the loss of the wrongdoers" (5). This means that there are qualities of pride, jealousy, or prejudice, that sway the mind, and the example the commentary gives is that of a jaundiced eye, where all objects appear yellow. No matter what noble or pure teachings are found in the Qur'an, some people on the road to success will benefit, while others will head to ruin or destruction. An era of triumph for Islam occurred for Prophet Muhammad (sa), but the disbelievers felt humiliation and discomfort.

One could say that the way of life of Muslims, as laid out in



the Holy Qur'an, is the key to success for Muslims, and we see the Qur'an as the code of conduct, the highway code not just a book. In the words of the Hazrat Mirza Ghulam Ahmad (as), one of the miracles of the Holy Qur'an that led people from ignorance to bliss was the state of the companions of the Holy Prophet (sa) "And following the Holy Qur'an, how they changed from their low condition into a clean and pure condition in their beliefs, their morals, their conduct, their conversation, their behavior, and all their ways, we would have to confess that this great change which invested their rusted personalities with a wonderful freshness and bestowed upon them light and brightness was an extraordinary transformation brought about by the hand of God Almighty...This transformation was so extraordinary as to deserve being called a miracle" (6).

May God help us to recognize and emulate Divine qualities, and to be of those who have success, Amin.

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2. The Holy Qur'an (103:3)
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5. Holy Qur'an (17:83)
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Muhammad (sa): The Most Successful Prophet of God

Seher Bhatti

Allah sent many prophets for different nations and different people, some popular ones we already know like Moses (as) who was a savior for the Jews, Jesus (as) who was sent for the Christians, and then there was Muhammad (sa), who was sent for the entire world and all of mankind. Past prophets had even validated his greatness, Prophet Ibrahim (as) prayed for this blessed soul to be descended of his progeny, Prophet Moses (as) brought the good news of the arrival of a prophet resembling himself: "He would appear from the heights of Faran." Prophet Solomon (as) foretold of a fair and a complete human and even went as far as to reveal his name: 'Muhammadim,' meaning the one who is absolutely lovable and praised. Prophet Isaac (as) gave glad tidings of a 'Prince of Eternal Peace.' Prophet Jesus (as) foretold of him as 'Ahmad Rasul.'

It appears that heaven and the universe was geared up for the arrival of Prophet Muhammad (sa), and arrive he did, in the eastern lands of Arabia, where his mother, Hazrat Amina (ra) had a dream of a bright light emanating from her womb and spread in all directions of the world. His greatness was indeed prophesied from the time of creation. But what solid proof do we have that he was worthy of that greatness? What impact did the world have by his arrival for which the heavens had been preparing for? First, we must see the society in which he was born into.

Mecca was the city that embraced idolatry, using it as a tourist attraction that brought the Meccan Chiefs business, making them wealthy and rich. It was said that the Kaaba, the very structure built by Hazrat Ibrahim (as) and his son Hazrat Ismail (as) as a place of worship to Allah alone, had 360 idols inside. Their forefathers had used them as a link, or a go-between for when they would worship. They also believed them to hold some connection with their ancestors. Among idol worshipers were incessant gambling, constant wars, and the mistreatment of women and slaves, whom they disregarded. To have a baby girl was considered a dishonor in the family, for

which reason they'd bury them alive. Women had no rights in pre-Islam Arabia, they had no legal status, and fathers could sell their daughters into marriage for a price. They couldn't inherit or own any property or land either, and this was all under customary tribal law. Slaves were subjected to harsh treatment and had no say in any matter whatsoever. They were bought and sold as if they were mere objects. You wouldn't dare sit with a slave or walk with them as equal, and Mecca was clearly for the rich and elite.

The tide of change began with the revelation of the Holy Qur'an when the news of his prophethood became apparent to Muhammad (sa). Slowly the preaching of humankind began; every individual was equal in the eyes of Allah, mothers were to be highly revered that one could find Paradise at their feet, orphans could get their correct share of the inheritance, and no one could touch it, and of course, belief in the One true God. Who better to teach all this than the Prophet Muhammad (sa)?

"The Holy Prophet (sa) attained the highest status on the basis of the excellences bestowed upon him by God Almighty. With his external and internal beauty, the darkness vanished. His nature, morals, and habits were pious, pure, and alluring. Blessings and Salutation be upon him and his family and followers" (1).

From the time he was born, his character and mannerisms were pure, so much so that even his enemies couldn't deny it. However, that didn't mean they were ever ready to listen, because the real struggle had just begun. The next stage was a series of extreme torture for Prophet Muhammad (sa) and his believers, yet they remained steadfast through their difficulties. Even in all this chaos, the following still grew; even in all that was happening, Muhammad (sa)'s teaching was attracting one of the most bitter opponents; Hazrat Umer, one who was most feared; Hazrat Hamza, and an invitation to govern the nearby city, Medina. Eventually, his enemies succumbed and came to accept the new reality that was Islam.

We have to remember that Prophet Muhammad (sa) started in a tribal era, with humble beginnings. From childhood, all he knew was suffering, by the age of six he was without both parents, and by eight he lost his dear grandfather. Yet from a modest background, he united the tribes as one nation and became King of Arabia, something which had never happened in history before. The inspiration of the belief in the one true God that fueled the small Arab armies had them make an astonishing series of conquests in human history. Actually when you look at the numbers, they were no match for their opponents, but miraculously they prevailed the odds. Eventually, they created the largest empire ever seen, one that stretched from the Indian borders to the Atlantic ocean.

Prophet Muhammad (sa) played a vital role in the development of Islam, far more than Jesus (as) did in the development of Christianity. Muhammad (sa) was not bound by religious rule, unlike Jesus (as) was. Prophet Muhammad (sa) may be revered as the most influential political leader of all times because he was the main factor behind the Arab conquests.



Islam is a Universal religion, for all beings, whether human or not, past or present, whether on this earth or somewhere in the universe. The teachings of Islam are all-encompassing for all creation. Only the greatest of creation, the Holy Prophet Muhammad (sa), could be bestowed with such a beautiful and fundamental message. The purpose of the advent of the Holy Prophet (sa) was to complete the spiritual revelation that had been revealed to man since his creation. Up until his arrival, there was always something left out of the teachings that other prophets brought. This was not due to an error on the part of God or the prophets; rather, it was because the people of the time had not reached the spiritual maturity in their development to adopt such teaching as was revealed in Islam. In closing, here are the words of Hazrat Mirza Ghulam Ahmad, the Promised Messiah (as).

"The highest degree of refulgence ever given to the man, the perfect man, was not in the angels, it was not in the stars, it was not in the moon, it was not even in the sun, it was not in the rivers or the oceans of the world, it was not in rubies, Muhammad (sa) The Perfect Man garnets, diamonds or pearls. In short, it was not in anything present on the earth or the skies. It was only in the man, the Perfect Man. The complete, perfect, most dignified, and the elevated person is our master and guardian, Muhammad (sa), the chief of the Prophets, and the chief of the revivalists.

I always look with amazement that this Arabian Prophet, whose name is Muhammad (thousand upon thousand blessings and salutations be on him). How great is the status of this Prophet (sa)? The greatness of his high status cannot be assessed, and to estimate the efficacy of his holy power is beyond human capacity. Alas, his status has not been recognized as it deserved. The concept of the unity of God which had been lost in the world, it was this Champion, who brought it back again to this world. He loved God with extreme love, and his heart softened to the highest degree in compassion towards mankind. So God, who knew the secret of his heart, elevated him above all the Prophets, above all the earlier or later people, and fulfilled all his wishes during his lifetime. He is the one who is the fountainhead of every kind of blessings. And anyone who proclaims any greatness without admitting of benefiting from him is not a man and is from the progeny of Satan, as the key to all excellence has been given to him, and the wealth of knowledge of God has been bestowed upon him. He who does not benefit

from him is the eternal loser.

The amazing event which happened in the desert of Arabia, that thousands of dead (souls) came to life and the people who had gone astray for generations attained Divine attributes. Those with blind eyes began to see, and the tongues of the dumb started to articulate Divine knowledge. Such a revolution took place in the world as no eye had ever seen before, and no ear had heard it. Do you know what it was? These were the prayers offered during the dark nights by the one, who had lost himself in God, which created a tumult in the world and showed such amazing feats that seemed impossible for this helpless illiterate person" (2).

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The Success of Islam

Shazia Sohail

"This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islam as religion" (1).

Islam has a long history of governing vast empires, comprising populations of diverse religions, cultures, races, and languages with the golden principle of freedom of religion and speech, which were made possible by following the example of the Prophet (sa) and the teachings of the Qur'an. In its early days, Islam conquered lands to improve the condition of people living in them by establishing the rule of law and freedom of religion, providing social services, investing in science and philosophy, and eradicating differences in class, gender, and race. Today, the developed world has adopted the very principles taught by Islam and ordered their societies accordingly. This was the intended purpose, and hence the success of Islam.

Historically, the correct interpretation of Islamic theology led to a concept of human rights that the West arrived at almost a thousand years later: "In the field of human rights, early Islamic jurists introduced several advanced legal concepts which anticipated similar modern concepts in the field. These included the notions of the charitable trust and the trusteeship of property; the notion of brotherhood and social solidarity; the notions of human dignity and the dignity of labour; the notion of an ideal law; the condemnation of antisocial behavior; the presumption of innocence; the notion of "bidding unto good" (assistance to those in distress); and the notions of sharing, caring, universalism, fair industrial relations, fair contract, commercial integrity, freedom from usury, women's rights, privacy, abuse of rights, juristic personality, individual freedom, equality before the law, legal representation, non-retroactivity, supremacy of the law, judicial independence, judicial impartiality, limited sovereignty, tolerance, and democratic participation. Many of these concepts were adopted in medieval Europe through contacts with Islamic Spain and the Emirate of Sicily, and through the Crusades and the Latin translations of

the 12th century" (2).

Religious Freedom: Perhaps the greatest gift to the world given by Islam is pluralism and the right of religious freedom. Islam forbids any compulsion in religion (3) recognizes the Divine origin of other religions and gives their adherents assurances of salvation if they practice their religion honestly (4). No coercive measures or punishments are allowed for the practice, renunciation, or spread of faith; judgment in that domain is only God's (5). Although this attitude is now considered the hallmark of free and civilized societies it is important to remember that just a few centuries ago, it was not thought possible for more than one religion to co-exist peacefully under one monarch, and that it was the example set by Muslim rulers that showed the world how it could be done (6). The fact that freedom of religion is almost universally accepted as a basic human right (7) is undoubtedly the success of Islam.



Rights and Status of Women: We live in a time where women have the right to be educated, to inherit and to own property, to initiate divorce, to claim alimony and child support, to vote, to teach, to hold public office and fight alongside men in wartime. By granting all these rights and more, Islam empowered and emancipated women, so much so that a Muslim woman Fatima al-Fihri (8), founded the first university in the year 859AD. The University of Al-Qarawiyyin in Morocco is the oldest existing and continually operating

degree-granting university in the world. It may also come as a surprise to some that the first person to convert to Islam was Khadijah, a woman, and the first person to lay down her life for the cause of Islam was Sumayyah, also a woman. Contrary to commonly held belief, Islam declares women to be capable of attaining every spiritual height, including prophethood, that men are capable of (9).

"French married women, unlike their Muslim sisters, suffered from restrictions on their legal capacity which were removed only in 1965." Noah Feldman, a Harvard University law professor, notes: "As for sexism, the common law long denied married women any property rights or indeed legal personality apart from their husbands. When the British applied their law to Muslims in place of Shariah, as they did in some colonies, the result was to strip married women of the property that Islamic law had always granted them — hardly progress toward equality of the sexes" (10).

Racial Equality: At the time of the advent of Islam, human beings were being abducted, enslaved, and sold and owned as property. Islam prohibited this practice in the seventh century, but it continued to be practiced in societies based on Judeo-Christian teachings for more than a thousand years after that and was only prohibited legally in the United States in 1865. If you pull on the thread of the Civil Rights Movement, it leads to the arrival of Islam in the US in the 1920s (11).

Democratic Governance: The Holy Qur'an puts forth the idea of democracy as the most preferred form of government, though it does not rule out monarchy as being an irreligious institution. Nations are free to adopt any system of rule that suits them, provided the people accept it as the traditional heritage of their society. The Holy Qur'an outlines principles of vital significance and leaves the rest to the people. In relation to political life, the Qur'an speaks of those "whose affairs are administered by mutual consultation" (12), where the common will of the people becomes the ruling will of the people (13).

The Qur'an also states, "Verily, Allah commands you to give over the trusts to those entitled to them, and that, when you judge between (or rule over) individuals, you judge (or rule) with justice" (14).

This verse characterizes the right to rule as a trust to be bestowed by people only on those who are well-suited to discharge it, thus evoking government by the people. The words "when you judge between individuals, you judge with justice" admonish that when choosing a leader from among several individuals, justice, also defined as 'balance' or 'middle path,' should be one's yardstick. In other words, although it is the right of the people to choose their leaders, it is also the responsibility of the people to choose their leaders with extreme care, choosing well-balanced individuals who are prone to act with moderation and deliberation in the affairs of the state. Notable in this context is the omission of any reference to the religion, gender, or race of the person elected as ruler. The only criterion prescribed for an office is "those entitled to them," meaning those who are suitably qualified. The Holy Prophet (sa) states: "If a person is in charge of the affairs of the people and does not strive diligently to promote their welfare, he will not enter Paradise with them" (15).

Judiciary: Islam stipulates, as a condition of faith, that the judicial process must be resorted to for settlement of disputes. The judgment pronounced must be complied with fully (16). Judges are admonished to judge with strict impartiality (17) and justice, and no one should seek to corrupt the course of justice through bribery (18) or presentation of false evidence (19). Hostility towards a people should not be allowed to incite a Muslim or a Muslim State to act unjustly towards them (20).

"The manner in which an act was qualified as morally good or bad in the spiritual domain of Islamic religion was quite different from the manner in which that same act was qualified as legally valid or invalid in the temporal domain of Islamic law. Islamic law was secular, not canonical. Thus, it was a system focused on ensuring that an individual received justice, not that one be a good person" (21).

International Relations: Islam teaches absolute justice in the realm of international relations, and that peace is conditional to the dispensation of justice (22). Islam regards war as a destructive and abnormal activity, recourse to which should be a last resort (23), equitable treatment of prisoners of war is enjoined (24), and

peace should be made as soon as possible (25).

Contract Law: Islam teaches that when a contract is being ratified it must be written down, “and no scribe should refuse to write, because Allah has taught him” and, ever watchful of the interest of the weak, enjoins, “But if the person incurring the liability be of low understanding or be weak or be unable himself to dictate, then let someone who can watch his interest dictate with justice. And call two witnesses from among your men.” With amazing attention to detail, it further enjoins, “and let no harm be done to the scribe or the witness” (26). And the witness has further been enjoined: “And conceal not testimony; and whoever conceals it, his heart is certainly sinful. And Allah is well aware of what you do” (27).

Conclusion: We find ourselves at a place, globally, where despite having made immense progress in all areas of secular knowledge and having shrunk the world into one global village through advancement in science and means of communication, the divisions seem as pronounced as ever, not because we do not know right from wrong, but because of some other factor. The words “This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islam as religion” have not been mentioned independently in the Qur’an but are part of a larger verse, as follows:

“Forbidden to you is the flesh of an animal which dies of itself, and blood and the flesh of swine; and that on which is invoked the name of one other than Allah; and that which has been strangled; and that beaten to death; and that killed by a fall; and that which has been gored to death; and that of which a wild animal has eaten, except that which you have properly slaughtered; and that which has been slaughtered at an altar. And forbidden is also that you seek to know your lot by the divining arrows. That is an act of disobedience. This day have those who disbelieve despaired of harming your religion. So, fear them not, but fear Me. This day have I perfected your religion for you and completed My favor upon you and have chosen for you Islam as religion. But whoso is forced by hunger, without being wilfully inclined to sin, then, surely, Allah is Most Forgiving, Merciful” (28).

Thus, the Holy Qur’an identifies willful inclination to sin, epitomized in practicing animal cruelty and ascribing godly attributes to entities other than God, to be the major factor that will hold humanity back from achieving peace and therefore, success, despite the fact that it is in possession of complete and perfect knowledge.

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The Essential Elements of Success

Andleeb Shams Ahmed

"If you can dream it, you can do it." Walter Disney knows best that his words ring true for anyone. There are many different ways to become successful and many different arenas to try to become successful. What is a success and what makes an individual successful? According to Merriam-Webster Dictionary, success is defined as "the act of achieving something good that you have been trying to do, or something that has a good result or is very popular." Islam as a whole is the absolute guideline to being successful at anything, whether small or big, personal or global, for this world or the next, as evident from "Allah has promised those who have believed among you and done righteous deeds that He will surely grant them success upon the earth just as He granted it to those before them." (1). Success does not exclusively deal with material gains but is tied to the broader concept that includes happiness, overcoming hardship, doing good for humanity, and achieving personal goals, no matter how big, or small they may be. Numerous areas can list and describe many elements of how to achieve success, yet here are some of the main ones, without which one could not conquer the obstacles of becoming successful. If you believe yourself to be a non-religious person and feel that "success" and "religion" have nothing to do with each other, you'd be amazed to see how almost all successful people followed the following essential elements that are all listed by God in Islam and shown through the example of his Prophet Muhammad (sa).

Determination is the most important ingredient for success and is always rooted in deep conviction or faith. You must cultivate the desire to achieve more, to serve other people or purposes, to give something extraordinary to the people around you, to take care of your family, and to WANT to achieve your goal. There needs to be a deep desire to move the needle of your life forward. It is this deep desire that will give one ambition to achieve a dream, a mission, a cause, or anything one believes in that's pulling one forward. Without this passion, there would be no reason to work towards any goal and no drive to do it. This passion for succeeding can arise from

one's belief in God and desire to serve Him and His creation. Islam guarantees success in this world and the next to the one who strives for goodness. The word for goodness used in the Qur'an is *ma'roof*, meaning that which is good, equitable, and desirable, and the primary duty of a Muslim is to be good and strive for spreading goodness (2). Even if one is not religious, one can see that the primary duty of a Muslim is aligned with the official definition of success, that is, "the act of achieving something good that you have been trying to do or something that has a good result or is very popular." Thus, Islam ties together the determination to strive for goodness with success, as in "But We shall be sure to guide to Our ways those who strive hard for Our cause: God is with those who do good" (3).

There are certain characteristics and behaviors one needs to succeed. These attributes develop integrity and define who the person truly is. All of these are what God demands from His people. The first one is self-confidence, and should not be confused with arrogance. One needs to believe that one CAN do this. In Islam, God constantly reminds people that He is there for everyone and can lead them to prosperity, happiness, and success as long as they place their trust in Him. "And put your trust in God. God suffices as an advocate" (4). Self-doubt will hinder the result, swaying one's track to succeed. Trust in God also makes one flexible, which is another essential attribute required for success. A person should be able to adapt to the constantly changing demands of society, business, and the environment. To illustrate this, if technology has advanced in the workplace, especially after one has committed oneself to a specific goal, one must learn the new technology and include it in the goal one wants to achieve.

Honesty is one of the most important attributes a person must have in all aspects of life, whether it's for achieving success or not. Without honesty, there is zero chance of success. If people don't believe in you or your mission, you will most likely fail. After receiving Divine revelations,

Prophet Muhammad (sa) was not sure how people would believe him and accept the word of God. However, he was immediately believed in by the people closest to him because they all trusted him as someone who had never lied before. His character was of one that could never be untrustworthy, deceitful, or dishonest. He not only showed by example, but also warned us of the dangers inherent in dishonesty, and the benefits of living honestly. "Truthfulness leads to righteousness, and the righteousness leads to Paradise" (5), which is the ultimate success. He already possessed all the perfect attributes that God wanted from His followers, thus giving him the most important success of spreading Islam.

One of the most successful and influential leaders in the history of the world, Theodore Roosevelt said, "The most important single ingredient in the formula of success is knowing how to get along with people." People want to trust others and not feel betrayed. Even if one somehow achieves success through lies, mishandling of money, or even theft, it almost always comes out in the end. The success that was achieved will slowly go through a downward spiral and, inevitably, that person will never be able to achieve success ever again. If one always remains honest with oneself in all things, then one cannot help but be honest with others (6).

Good work habits are essential to success. Islam teaches this at even an early age. Learning to pray diligently five times a day, at specific times alone, trains Muslims to study hard, not procrastinate, and develop basic work skills that would otherwise only become more difficult as life goes on. For example, if one wants to achieve more, then forty hours a week of work may not be enough. In school, studying two-three hours for an exam may not be enough to produce the results you want. God said in the Qur'an, "O ye who believe, seek the help of God through steadfastness and prayers; surely God is with the steadfast" (7).

As you progress along the route of succeeding, and if you see people accepting your ideas, wanting to help, or just simply giving words of encouragement, you must remember to remain humble. If your first step towards your goal is achieved and your words or actions show arrogance or self-importance, then the chances of completing the next step towards your goal will become slim (8). According to the Holy Qur'an, humility is a prerequi-

site to finding divine help and builds resilience: "And seek help with Patience and Prayer, and this indeed is hard except for the humble in spirit" (9).

Resilience is a major element needed to succeed. Resilience is paired with perseverance and patience. In Islam, the word "sabr" means "patience" and "steadfastness." It is mentioned almost 100 times in the Qur'an; "Allah is with those who are steadfast" (10). Also, "And Allah loves the steadfast" (11). Resilience is not required for just the big things in life, and sometimes facing and dealing with the small obstacles weighs far heavier than the big ones. Everyone has faced these and will most likely continue throughout life. One cannot escape it, but one can overcome it to move forward. We wouldn't have any amenities or comforts in life if people gave up after failing, and not just once. Most successful people had failures numbering in the higher end of double digits. Success isn't found in the end only. It's mostly in the buildup, and it is resilience, coupled with perseverance, that helps one break through the barrier to achieving success.



Another main characteristic one should have is persistence. When someone truly knows what he wants and has a deep desire to achieve it, he must focus on this goal as much as humanly possible and be committed to achieving it. If one's goal is to earn a promotion but is passed up for it, one must continue to persist, work harder, and not stop until one can finally be promoted. No success comes easily. It takes hard work, personal discipline, willpower, and patience because some successes may not come for years or even decades. This is because success does not always come without failure. And this is where one's ambition, desire, persistence, and true perseverance come into play. How does one react in the face of rejection and failure (12)? Islam states, "We will surely try you until We make known...those who are steadfast" (13).

Without these basic yet essential elements of success, it's impossible to achieve anything. Success changes the way you feel, gives you hope, happiness, and relief, and can benefit society in so many ways. These are the essential elements to begin your path to your goals and successes. Islam is the complete code of life. If a Muslim wishes to achieve success in this world and the world hereafter,

then they're blessed to be given the basic solutions available for succeeding. The argument that religion has nothing to do with success, except for the possibility of prayers being answered by God, is truly a moot point. Make a two-column list. The first column should have the essential characteristics to attain success according to Islam, while the other column should not include any Islamic references, but what most scholars and successful people claim as the essentials for success. They're identical. Islam provides the guidelines for success but as a way of living life and serving God, thus giving a chance for all people to incorporate the principles of Islam in their lives and climb up the ladder of success.



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Material vs. Spiritual Success

Arifa Haleem

Material" and "spiritual" denote two different worlds, one in which the body runs after earthly possessions and the other a soul yearning for divine experiences and higher realms. So, material success is related to the attainment of physical objects, which are concrete realities. They are perceived through all five senses. A materialist seeks happiness in the outer world and its tangible and apparent things. On the contrary, spiritual success denotes the metaphysical world, expansion of consciousness, awakening of soul and discovery of one's inner being and coming closer to God. It is the inner world of mind and spirit and a transfer from earthly goods, attractions and attachments to compassion, empathy, self-knowledge, and closeness of Divine being. It has been perceived when longing for spirituality increases, earthly desires and passions start decreasing but when material needs exceed and turn into greed the light of spirituality starts fading away. Sometimes in such situation a human mind gets confused and starts thinking what to do or what not to do. In this regard, the Holy Quran provides guidance and says,

Wealth and children are an ornament of the life of this world. But enduring good works are better in the sight of my Lord in respect of immediate reward and, better with respect, future of hope" (1).

As virtuous acts in the sight of Allah are better than the temporal material possessions, so for attaining higher levels of success in any form of journey, man requires the support of the Unseen Helping Hand. A firm belief in Divine decree and man's efforts always open the door of opportunities and success. Good works inspire and motivate the physical body for the achievement of highest goals and focus on the purpose of life, i.e., remembrance of God, welfare of humanity, and wellbeing of one's own life.

Virtuous deeds with good intentions have their reward that destiny bestows upon a man, but choice and free will also play a big part in man's success or failure, whether it is spiritual or material. The physical body and human soul, though they seem to be quite different from one another, yet they

live with one another and have a great influence on each other. They have to manifest their faculties through one another. A soul cannot manifest virtuous acts and lofty goals without the help of a physical body and along with its material desires, get inspiration from the soul's call for goodness and higher consciousness. This inspiration for the higher good brings big changes in man's lifestyle and his earthly desires become a medium of goodness for him and the world around him. Though material or spiritual journey of life is not a bed of roses and a man goes through many trials and turbulences, yet their influence on each other helps to grow and transform the human mind.

In Material or spiritual journey, the main hurdle in the path of success is one's ego, i.e., "I" and in the exaggerated form "I" lives in limitations and compactness. It likes undue recognition, control, and power that leads to selfishness. If this hurdle of selfishness is removed, then the spiritual attributes of compassion, love, and gratitude flourish and become a tool of miraculous experiences that lead to the right path of progress, success, and happiness.



Politically materialistic countries that have not much to do with spirituality or religion have their criteria of success and progress. USA, China, Japan, Germany, and Russia that now form the global economic patterns, their significant economic, political, and military strength is considered a symbol of great success.

Many paths lead to spiritual growth and nourishment, and one of them is a religion that combines sensual and metaphysical states of physical body and soul. Religion is a complete code of law and fear exists in the form of evil, Hell, fire, and punishment. The incentives of Heaven, peace, love, beauty, tranquility, and goodness are also there. The spirituality of religion deals with abstraction, good works and higher goals of life, and the ultimate goal of life is to seek the pleasure of God. So, in religious domain, Holy Prophet Muhammad (sa) was the most successful prophet. His astonishing success was due to uniting material and spiritual aspects of life. He preached about the unity of God, and every aspect of his life was unique and unmatched. In spite of his very difficult Journey of prophethood, he gloriously succeeded in his assigned Divine mission. Now his religion Islam is the second-largest one in the world.

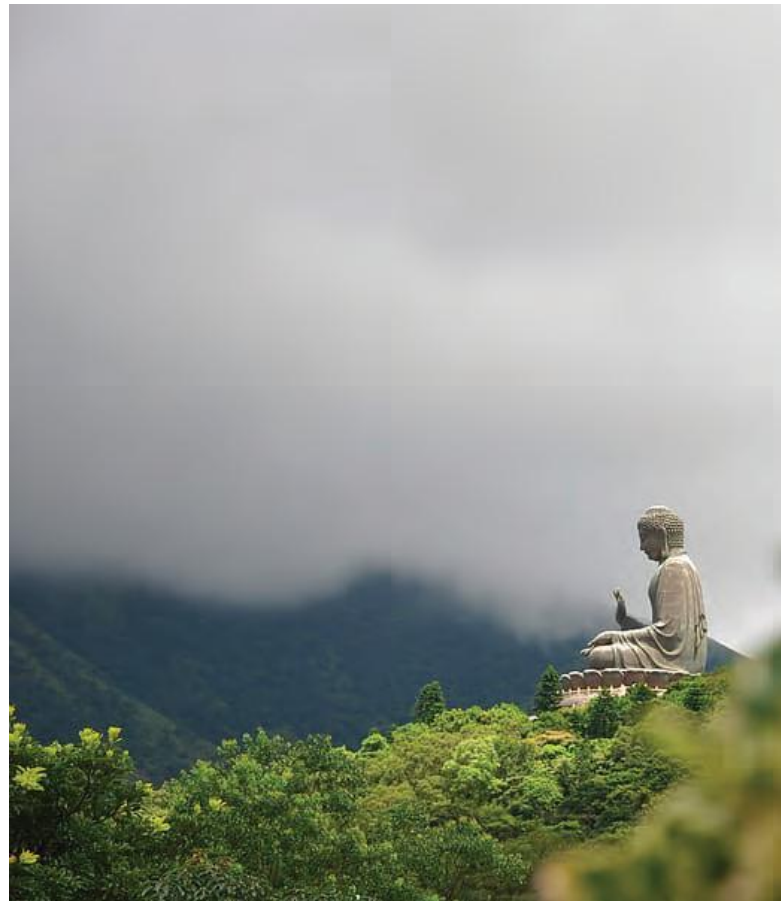
The Promised Messiah (as), Imam Mehdi of the age, in complete subordination to the Holy Prophet (sa) delivered and reminded the same message of the Holy Prophet to the people who forgot the true teachings of Islam and adopted evil ways. Now his Jamaat is flourishing by leaps and bounds, and his message of love, brotherhood, and true Islam has successfully reached all the corners of the world. Earth, the world of matter is a temporary dwelling place of a mortal man, and sky, a mysterious celestial sphere is associated with divinity and glory of the Divine Being, and in between these two is an imaginary horizon line. It is human mind's interpretation whether to consider it as medium of their union or separation. The ladder of success is hidden in his perspective. It is his choice to step up, climb higher on the ladder, and touch the heights of sky, or to stop and land somewhere in between or on any other lower step. His topping place is an indication of his goal, his life's success, or failure.

In life's journey, fascinating colors of corporeal desires with all their positivity and negativity are there; the illuminated path of spirituality with all its miraculous divine experiences and beauty is also there. It is a fact that craving for more and more goods, status, or fame leads to greed and excess

of greed leads towards insanity, and man forgets the difference between good and evil. So, the key to success is to keep a balance between the two realms because extreme indulgence in earthly desires or closing eyes from worldly responsibilities is forbidden in Islam. Extreme in any sense bears no fruit; rather, it brings disaster. That is why it is said that the passage to paradise goes through the world and because man's permanent abode is Heaven, so while enjoying bounties and comforts of this temporal world he should keep in mind the collection of provisions for permanent next life too. Virtuous acts, i.e., prudence, expansion of consciousness, deep realization of the Self and listening to soul's yearning for closeness of Divine Being, are a necessity of man. So, material success can be used as a medium for attaining the pleasure of God Almighty and entering through the open door of paradise.

It is stated in the Holy Bible, "For what will it profit a man if he gains the whole world and forfeits his soul or what shall a man give in return for his soul" (2).

About the correlation between spirituality and material success Prophet Buddha says, "Just as a candle cannot burn without fire, men cannot live without spirituality" (3).



Time is in constant flow and waits for none. Every moment is short-lived, and every new moment brings something new. So, it is important to have mental growth and ability of transformation for availing of the offers and opportunities of the passing transitory moments, but sometimes obstinacy and false pride of ego make a man looser. The fleeting moments, the harbinger of opportunities never comes back, i.e., once gone forever gone.

The criteria for success also go on changing with time. In childhood, success is hidden in getting candies, balloons, and other glittering objects. In youth, the fulfillment of material desires, pursuit of colorful attractions, and different attachments are a great source of happiness. Pride, fame, and wealth are considered symbol of success, but as man grows older he along with his life's experiences and mind's maturity starts thinking about the shallowness of materialism and finds solace, happiness and soul's boundless freedom in spirituality and repents that he wasted his life's precious time by being a slave of his carnal desires, and throughout his life he contributed nothing good to humanity or the world where he lived. He gained nothing even from the experiences of God-fearing and wise people. Now he is a loser because he saved nothing good for the permanent life of the hereafter, but now it's too late. In this regard the Holy Quran says, "By the fleeting time, surely man is in a state of loss, Except those who believe and do good works and exhort one another to accept truth and exhort one another to be steadfast" (4).

The whole universe is the manifestation of its Creator, and its universal laws are the guidelines for keeping harmony and balance. Their understanding and application mean an expansion of consciousness, growth, and transformation of the human mind, which awaken the soul and mind and help to see beyond the physical needs and earthly passions. For example, the law of Oneness says that everything and every situation of the universe is connected to the other one. Man, as being a part of this universe is also influenced and affected by them. So good actions and virtuous deeds of man send positive energy in the universe, but evil deeds produce negative energy and pollute everything around. So, in the cycle of life whatever is sent to others that come back in some form. The purpose of life is to worship God and become a means of goodness to humanity that is connected to God, the Ultimate Source of all creation. Besides the law of Oneness, the other laws, i.e., the law of attraction, energy, correspondence, cause, and



effect, action, energy, and perpetual transmutation energy, i.e., transformation, etc. can be easily understood and applied for a successful material or spiritual life.

In short, life's material or spiritual journey is not an easy task because it is full of complexities, struggles, and tedious riddles. So, the tools that are required for a successful journey are perspective, prayer, growth of mind, expansion of consciousness, compassion, determination, steadfastness, patience, reasoning, and intuition.

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Talent vs. Hard work

Amtul Kafi Yadullah Bhunnoo

A truly successful person is someone who has balanced their life in a manner that their health and wellbeing are in place. Many people believe success is the result of extraordinary talent or gift. However, this is not true. Every individual has their own set of skills and traits that allow them to do whatever they are willing to do. One first has to move a limb or utter a word to get somewhere, and then be successful. Some say they cannot achieve a high level of success since they are not "in" them, or they do not have any natural talent. I believe that the desire to achieve excellence is not "in" them and not the ability. Allah says that "man will have nothing but what he strives for" (1). No matter what your family background is, it comes down to you as an individual and what success you will achieve.

What separates a successful person from an unsuccessful one is their thoughts. It is indeed important to remember Lao Tzu's words: "Watch your thoughts, they become your words; watch your words, they become your actions; watch your actions, they become your habits; watch your habits, they become your character; watch your character, it becomes your destiny" (2).

You may be born to rich parents, but that does not mean you will keep that wealth growing or carry that gene forward by inventing another thing. You do indeed adopt habits from your parents, but it does not mean you will continue building on their success with the same rigor. You may have heard of Albert Einstein, but have you heard of his children? His three children did not carry on his "extraordinary" talent even though one of them did follow in his parents' footsteps by studying at the same institute (3).

We often hear people saying life is not fair, and some are born with a silver spoon. Thinking like this can be defeatist and serves no good. Life is what you make of it. Monarchies have always arisen and fallen, nothing lasts forever, and it all comes down to an individual and their drive to succeed. Thus, instead of building riches for our children, we must bring them up with an attitude where they can adapt to any situation and bring about meaningful change.



If we look at the lives of successful people, the one simple thing that has to lead them to achieve "extraordinary" success in their lives is their routine even when their circumstances were not so great. Football players spend their time practicing and looking after their diet. Bill Gates spends his time reading and writing and doing ordinary chores at home while running his business (4). As Muslims, achieving success should be easier as we are required to be disciplined to pray five times a day to fulfill the right of God. It is possible that without this principle, an individual would much rather stay in one place. How many illnesses are coming up or people are having problems with their spine due to prolonged sitting? How many people end up in hospital due to office work? It is estimated that women who are inactive and sit for over 6 hours a day are 94% more likely to die than their standing counterparts; this number is 48% for men (5). Indeed "Come to prayer, come to prayer. Come to success, come to success" (6) is a wonderful way, according to Islam, to discipline yourself to develop a truly successful life. When you stand and bow down in prayer, which is similar to yoga with your head on the ground, you allow blood to circulate through your head properly (7). This helps

produce more ideas and clearer thinking. Hence, submission to the will of God is a means for success.

also think that we all have to be in the know by being aware of the situations around the world. Information is at our fingertips, and people are earning certification and degrees online, using open-access universities as well as opening businesses without any degree or certification by just using free online learning resources. Watch and read the local, national, and international news, using different sources to understand the real story since news these days is a constant jumble of biases, propaganda and what sells.

think we have to strive even harder for success now since advancement in technology has brought a lot of distractions with it. We are surrounded by people who waste their time doing silly things for the sake of online views on social media platforms. The rise of fear of missing out (FOMO) has gripped us, and people detest the idea of missing even a second away from social media. Think about it, how many people do you follow that help you mentally, physically, and spiritually? When you follow silly accounts, you are only helping them serve their silly purpose. If more of us stand up for good, the more likely it is to be on the news feed.

also believe that at such times when we are bombarded with advertisements, we must remain in control of our finances. We must think of all our finances as investments, whether it is what we wear, use, or take anywhere. This is because thoughtful individuals do not just spend money on anything but consider every hard-earned penny as an investment that will help them; this includes giving charity since it so spiritually benefits the giver. Islam teaches us to spend our wealth on beneficial causes that will help us grow. Also, when buying a product, one must ensure fair trade and that the planet Earth is happy from where and how it is sourced. People also need to plan well and explore their options before making decisions. Abraham Lincoln said, "Give me six hours to chop down a tree, and I will spend the first four sharpening the ax" (8). Making charitable contributions must be done appropriately as well; the Holy Qur'an says, "And nothing has deprived them of the acceptance of their contributions save that they disbelieve in Allah and His Messenger. And they come not to Prayer except lazily, and they make no contribution save reluctantly" (9).



THINK
of your finances as
investments

PLAN
Well and explore all
OPTIONS

Another difficulty that often stands in the way of people's success is that they may not be keen to listen to and interact with someone who is from a different culture, race, or even gender. I have seen, unfortunately, that some men have the attitude that women cannot say anything good. This is against Islamic teachings when, in fact, it is said by the Holy Prophet (sa), "Take half your religion from Aisha" (10). People are often bound to their ideas so much that they automatically shut themselves off when they hear from someone they think is inferior.

Not having talent is an excuse that can deter people from working hard. I am writing my Ph.D. dissertation. I never thought I would be doing it, but somehow Allah brought me to it. I always used to think and hear people say that getting a Ph.D. is hard. I also used to think that it is only for geniuses. Einstein said, "It's not that I'm so smart, it's just that I stay with problems longer" (11). It is so true; Ph.D. is not about talent, but all about hard work and persistence, learning, and getting better. I believe a truly successful person is someone who does what is necessary first and then, if there is still time and energy, does what is "fun." If we apply this principle, we will not be snacking, but eating healthy food, we will not waste time but would be thinking of ways to succeed, as Zuckerberg did when he called his friends to start a business (12).

I often recite this prayer to be successful overall: "O Allah, I seek Your protection against hardship and grief, I seek Your protection against the lack of means and laziness; I seek Your protection against cowardice and miserliness; I seek Your protection against being overwhelmed with debt and ill-treatment from people. O Allah, make Your lawful things sufficient for me and save me from Your unlawful things. And through Your mercy make me independent of everything other than You" (13).



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How to make Marriage a Success

Younas Chaudhary

The American comedian Hermy Youngman used to say, "Take my wife. Please." Audiences would always howl with laughter when they heard it, but their laughter most likely was based on fact. Marriage is hard, even in the best of circumstances.

Even if you love your spouse, you can still run into problems. It's hard to live under the same roof and deal with in-laws, children, money, and generally anything life throws at you. Marriage is not easy for anyone, regardless of the circumstances. Two people who come together to live under one roof, one custom, one religion, and one ritual and then bring children into the world are taking part in God's work.

Family is the foundation of society. It's important to preserve it and to make sure it thrives. Even though I had a tough time accepting my marriage in the early years, I believe in the sanctity of this union. When it came time for my children to get married and to create their own families, I was quite involved. I offered them my love and advice. After all these years, I can narrow down my advice to three things: **compatibility, compromise, and passion.**

The world has changed since I was a teenager living in Pakistan. Some of the changes have surprised me, but most have been good, especially when it comes to women's rights. I'm glad that we are emphasizing women's education and their right to speak out about issues they face. It is clear women are still not given equal opportunities and protections here in the West as well in the East. But the recent lack of equality and the "Me Too" movements have shown us how far we still have to go to make sure women feel safe in society.

Similarly, we need to make sure women feel safe in their marriages, and the best way we can do that is by making sure they are compatible with their partners. We are often raised to believe that our parents know best, to which I partially agree. I was involved in finding my children's partners. I was familiar with their personalities, their idiosyncrasies, and quirks, and I wanted to be sure they

were able to spend time with their prospective partners in order to understand these habits and behaviors. If they were unable to find a compromise in personalities, and did not really enjoy one another, how would they ever make big decisions, like raising children and buying a home, and furthermore, how could they honestly find happiness? I also wanted to maintain my family's honor by seeking out partners for my children who had stable and reputable families, as they would now be a part of ours. Family and lineage are important, and I wanted to ensure this was maintained for my children.

Compatibility is essential, but it doesn't solve everything. Once you are in a marriage, compromise is necessary, and it is hard. Take it from a businessman who has negotiated and closed a lot of deals: it's hard to come to a compromise. Give-and-take is imperative, both in business and in marriage.

Compromise is another key factor. As to my business time and concentration, I'm a self-confessed workaholic. I love to work, watch my costs and make deals. Bushra never pushed me to be someone else. This is what I tell my children: learn to accept each other and learn to compromise.

Passion We assume that we need a passionate relationship for marriage to last. I believe in that. You must have a passion for life as a whole. This begins with a passion for something, anything: a hobby, a cause, a goal, or like me, a passion towards work. Passion motivates you to keep striving and aiming higher in order to live life fully. It trickles into your being without you knowing. When you find something to cultivate passion, it spreads into all facets of life.

(Extracts taken from Younas Chaudhary's book
From Dirt Roads to Black Gold)

The success of Professor Sir Abdus Salam in the field of science

Zia H Shah MD

In his achievements, Professor Sir Abdus Salam saw a certain special Providence of God. Let me quote from the transcript of one of his interviews. The questions asked by interviewers are in bold font:

But I am not quite sure how you got to Cambridge.

'I got to Cambridge by means of a scholarship from the Small Peasants Welfare Fund' which was set up by the Prime Minister of the State of Punjab at that time."

Did you come from a peasant background?

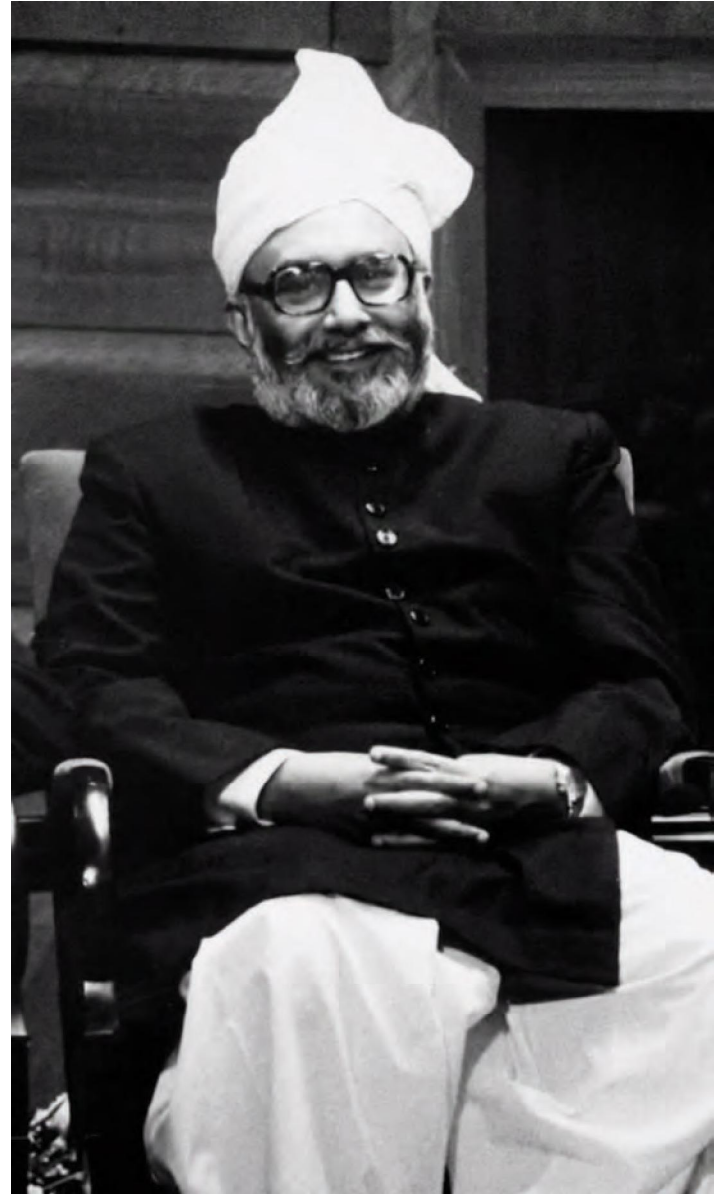
'That's right. Although my father was a Civil Servant, he had a small parcel of land, and he qualified. So I got one of those scholarships, and the interesting thing is that only five scholarships were offered, and the other four people who got them could not get university admission that year. Then came the partition of the country (India/Pakistan) and the scholarships disappeared. So the entire purpose of that fund and those scholarships seemed to be to get me to Cambridge."

Did you really think that fate was playing a hand? After all, each of these events was very much a matter of chance.

'Certainly, my father, who was a deeply religious man, always said that this was a result of his prayers. He wanted his son to shine in some field. Of course, in the beginning he was thinking of me as a Civil Servant, but when I decided that I was going to do research, he felt that this was something very appropriate and encouraged me. But the whole sequence of events, my getting a scholarship at the right time, my getting to Cambridge at all at the right time, and then being interested in science, was all, he thought, very much a part of something deeper" (1).

There is no denying our dependence on God and our absolute need of His Providence. But, God's Providence is often linked to our planning and efforts. In the Holy Qur'an we read: "Man will have nothing but that which he strives for" (2).

In this article, I shall present just a few of the many things



that Professor Salam did perfectly in his studies and research that led him to be awarded the Nobel Prize for Physics in 1979, making him the first Muslim to win a Nobel in science.

In 1946, a year before British India was divided into independent India and Pakistan, Abdus Salam was awarded a scholarship to St. John's College, Cambridge, where, in 1949, he achieved a Bachelor of Science (Honours) degree with a double major in mathematics and physics.

I believe that the key to his scientific success was that through his industriousness and wisdom, he was initially more proficient and insightful in mathematics prior to his ultimately taking up physics for his research. Mathematics serves as the very foundation for the theoretical physics that became his chosen field. For more than forty years he was a prolific researcher in theoretical elementary particle physics. He either pioneered or was associated with, all the most significant developments in this field, maintaining a constant and fertile flow of brilliant ideas.

Let me share three things about the relationship between mathematics and theoretical physics.

Firstly, Paul Adrien Maurice Dirac had shared the 1933 Nobel Prize in physics with Erwin Schrödinger. Professor Abdus Salam regarded Paul Dirac rather than Albert Einstein as the greatest scientist of the twentieth century. Gordon Fraser writes in 'Cosmic Anger: Abdus Salam – The First Muslim Nobel Scientist':

"In his obituary for Salam in 1996, Hoyle said: 'For Salam, the greatest scientist of the twentieth century was undoubtedly Dirac. Of course, you could say this was one 'John's' man supporting another. But when I asked [Salam] if this included Einstein, he was clear in his answer, which went something like this: 'Einstein had his mathematics all done for him. Dirac invented his. Not only that, but it was Dirac who first made it clear that the route towards real understanding in theoretical physics lies through abstract mathematics, not through engineering mathematics.' For those of us who do not aspire to more than engineering mathematics, this may seem deflating. But I think it was entirely correct" (3).

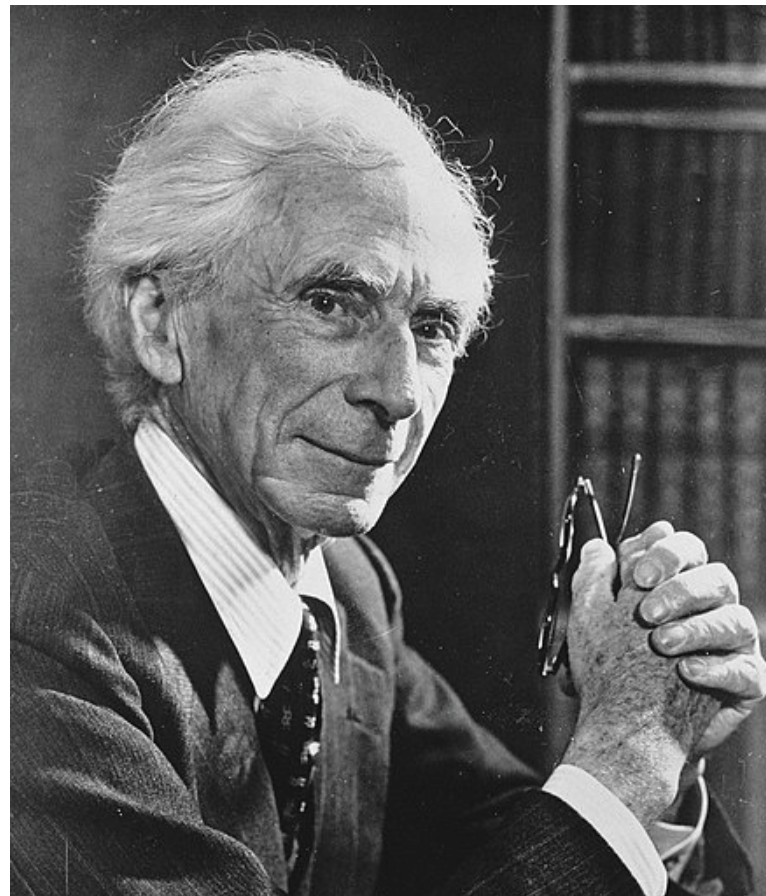
Secondly, the famous British philosopher, Bertrand Russell (1872-1970), had written the following in his 'Study of Mathematics':

"Mathematics, rightly viewed, possesses not only truth, but supreme beauty, a beauty cold and austere, like that of sculpture, without appeal to any part of our weaker nature, without the gorgeous trappings of painting or music, yet sublimely pure, and capable of a stern perfection such as only the greatest art can show. The true spirit of delight, the exaltation, the sense of being more than Man, which is the touchstone of the highest excellence, is to be found in mathematics as surely as in poetry" (4).

Russell was quoted by Eugene Wigner, a Nobel Laureate in physics in 1963, in his well-known article entitled, 'The Unreasonable Effectiveness of Mathematics in the Natural Sciences.' Wigner wrote:

"There is a story about two friends who were classmates in high school, talking about their jobs. One of them became a statistician and was working on population trends. He showed a reprint to his former classmate. The reprint started, as usual, with the Gaussian distribution, and the statistician explained to his former classmate the meaning of the symbols for the actual population, for the average population, and so on. His classmate was a bit incredulous and was not quite sure whether the statistician was pulling his leg. 'How can you know that?' was his query. 'And what is this symbol here?' 'Oh,' said the statistician, 'this is pi.' 'What is that?' 'The ratio of the circumference of the circle to its diameter.' 'Well, now you are pushing your joke too far,' said the classmate, 'surely the population has nothing to do with the circumference of the circle.'

Naturally, we are inclined to smile about the simplicity of



British Philosopher, Bertrand Russell (1872-1970)

the classmate's approach. Nevertheless, when I heard this story, I had to admit to an eerie feeling because, surely, the reaction of the classmate betrayed only plain common sense. I was even more confused when, not many days later, someone came to me and expressed his bewilderment [1-The remark to be quoted was made by (physicist) RF. Werner when he was a student in Princeton.] with the fact that we make a rather narrow selection when choosing the data on which we test our theories. 'How do we know that, if we made a theory which focuses its attention on phenomena we disregard and disregards some of the phenomena now commanding our attention, that we could not build another theory which has little in common with the present one but which, nevertheless, explains just as many phenomena as the present theory?' It has to be admitted that we have no definite evidence that there is no such theory.

The preceding two stories illustrate the two main points, which are the subjects of the present discourse. The first point is that mathematical concepts turn up in entirely unexpected connections. Moreover, they often permit an unexpectedly close and accurate description of the phenomena in these connections. Secondly, just because of this circumstance, and because we do not understand the reasons of their usefulness, we cannot know whether a theory formulated in terms of mathematical concepts is uniquely appropriate. We are in a position similar to that of a man who was provided with a bunch of keys and who, having to open several doors in succession, always hit on the right key on the first or second trial. He became skeptical concerning the uniqueness of the coordination between keys and doors.

Most of what will be said on these questions will not be new; it has probably occurred to most scientists in one form or another. My principal aim is to illuminate it from several sides. The first point is that the enormous usefulness of mathematics in the natural sciences is something bordering on the mysterious and that there is no rational explanation for it. Second, it is just this uncanny usefulness of mathematical concepts that raises the question of the uniqueness of our physical theories. In order to establish the first point, that mathematics plays an unreasonably important role in physics, it will be useful to say a few words on the question, 'What is mathematics?'; then, 'What is physics?'; then, how mathematics enters physical theories, and last, why the success of mathematics in its role in

physics appears so baffling" (5).

Thirdly, on the relationship between mathematics and physics, I refer you to one of my prior collections, '201 Nobel in Physics Shows Again: The Unreasonable Effectiveness of Mathematics in the Natural Sciences' (6).

Abdus Salam's notable research achievements include the Pati-Salam model, magnetic photon, vector meson, Grand Unified Theory, work on supersymmetry, and, most importantly, the Electroweak Theory, for which he was awarded the Nobel Prize in 1979, sharing it with Sheldon Glashow and Steven Weinberg.

When we study the biography of any successful person the emphasis is on his or her strengths and achievement. There is also an element of legend and myth making, both knowingly and unknowingly. In this process, the lesson of how he or she can emulate the successful person is often lost for an ordinary person. In view of this, the moments of disappointment are sometimes more revealing than the moments of victory, success, and glory. Let me quote about a phase of struggle in the life of Abdus Salam from Gordon Fraser's book, 'Cosmic Anger: Abdus Salam – The First Muslim Nobel Scientist':

"Now better informed, in December 1949, Salam went to see (Nicholas) Kemmer and asked to be taken on as research student in theoretical physics. He did not know that Kemmer was already trying to resist pressure from his peers to take him on as another research student – Salam's examination performance could not be ignored. But with his hands already full with eight other research students, Kemmer did not want any more. He did not expect a newcomer to be as easy to manage as Paul Matthews had been. When he eventually met Salam, Kemmer was still not impressed by the subservient young applicant ('I nearly refused Salam,' he said later), and suggested that he went instead to Rudolf Peierls in Birmingham. ... He wanted to do research and live-in in college, not to have to fend for himself in a place he did not know. In Pakistan, his wife was now expecting a child. Above all, he was confused and depressed after his fruitless tryst with experimental work, his sudden plunge into deep theoretical waters, and the cool reception from Kemmer. After having followed the advice of his colleagues who had told him to move into research, Salam was now angry and frustrated. His Indian contemporary, Ram Prakash Bambah, recalls Salam alleging

ing that they had ‘misguided’ him, and using ‘very strong Punjabi expressions’ in his disappointments. Salam pleaded with the haughty Kemmer, asking to be taken on ‘peripherally,’ and this time was told to go and talk to Matthews” (7).

Abdus Salam’s meeting with Paul Taunton Matthews opened a new chapter of friendship and collaboration in the life of both. Matthews was one of the most influential figures in the post-war revival of British theoretical physics and played a very significant role in the wider university community, particularly as Head of the Physics Department at Imperial College of Science and Technology, University of London.

From this friendship and collaboration blossomed great success for Abdus Salam. The rest is history. Having described Abdus Salam’s science at some length, as I stated in the beginning of the article and as the firm believer that I am, I want to return in conclusion to the Providence of God.

Abdus Salam’s biography on the official Nobel Prize website (www.nobelprize.org), is written by Miriam Lewis, who was at one time on the staff of the [Abdus Salam] International Centre For Theoretical Physics (ICTP), Trieste, Italy, and is now at the International Atomic Energy Agency (IAEA), Vienna, Austria; it states:

“Abdus Salam is known to be a devout Muslim, whose religion does not occupy a separate compartment of his life; it is inseparable from his work and family life. He once wrote: ‘The Holy Qur’an enjoins us to reflect on the verities of Allah’s created laws of nature; however, that our generation has been privileged to glimpse a part of His design is bounty and a grace for which I render thanks with a humble heart’” (8).



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poetry CORNER

THE QUR'AN, A KEY TO SUCCESS

Translation by A. Bushra Salam Bajwa



*The Qur'an alone is the remedy for the torment of sinners
This is the right way; this is the elixir comparable to the truth*

*This is the armament that will shatter every enemy's hold and power
This is the sword from which every single adversary of religion cowers*

*The whole world was in darkness; tyranny had made its abode here
That which has illuminated the world is itself the means of enlightenment*

*Those whose eyes were cast downward, who had no concept of the heavens
They, too, were made to meet God by showing them the path of faith*

*Those who are deviating aimlessly from the path, it reunites them with the Beloved
It is the path to righteousness for youth and a support for the elderly*

*It removes afflictions and wards off calamities hanging over one's head
Make it the adornment (of protection) around your neck;*

this indeed is the directive of Mustafa (sa)!

Reference:

Poem by Hazrat Mirza Bashiruddin Mahmud Ahmad, Khalifatul Masih II (ra)
(Kalam-e-Mahmood, Poem No: 9, Page 17, March 2002 Edition)

NEWS, VIEWS, & REVIEWS



POLITICAL HISTORY

Switzerland's controversial minaret ban, ten years on

By *Abdellhafidh Abdeljeli*

NOV 29, 2019 - 09:00



(Reuters / Wikimedia / Keystone)

A decade ago, a majority of Swiss voters backed a people's initiative banning the building of minarets in the country. What has changed since?

The people's initiative was accepted by 57.5% of Swiss voters, even though most politicians, church leaders and Islamic organisations inside and outside Switzerland were against it.

Only the right-wing Swiss People's Party and the Christian-conservative Federal Democratic Union backed the idea. For them, minarets were symbols of the religious and political rise of Islam.

The "yes" vote was a political sensation that nobody

had anticipated.

A decade after the decision, the number of Muslims in Switzerland continues to grow, while the building of mosques – minus minarets – has continued in some cantons.

Indeed, Islam, while not an official state-recognised religion in Switzerland, is the country's third-biggest faith. However, the community of almost 450,000 believers is very mixed when it comes to origins and attitudes towards faith. About 350 associations represent Muslims' interests, while preachers operate in some 300 prayer-houses. Four of these have minarets.

In the wake of the minaret ban two cantons have also voted to ban the wearing of burkas. A similar, national "burka ban" initiative is in the works, though observers say it has little chance of being accepted.



Arguments at the time

Ten years ago, the proponents of the people's initiative over minarets argued that a ban on constructing them in Switzerland "would prevent the further spread of Islam in the country". They said that minarets had "no religious function" and that the Koran "contained no reference to minarets". They also claimed there were thousands of minaret-less mosques throughout the world and that such a ban would not prevent Muslims from practicing their religion.

Overall, they hoped that the initiative would halt what they saw as a "creeping Islamisation".

On the other hand, leading members of the Federation of Islamic Organizations in Switzerland and the Coordination of Islamic Organizations in Switzerland said they refused to be used as pawns in a battle waged by right-wing extremists.

The Conference of Swiss Bishops also declared that a full ban on minaret construction would harm efforts to develop a dialogue of mutual acceptance and respect between religions.

The government reckoned that the initiative was not necessary and said that urban planning laws already enforced part of what the initiative was trying to achieve.

Most Muslims in Switzerland are of ex-Yugoslavian origin. One-fifth have Turkish roots. As a share of the population they represent 4.5%, double the proportion in 1990.



Tories accused of 'denial' and 'deceit' by Muslim Council of Britain as Sajid Javid defends Boris Johnson over Islamophobic comments

Muslim organization renews Tory criticism while offering support to the Jewish community over Labor's handling of antisemitism

Lizzy Buchan Political Correspondent

Sajid Javid has defended Boris Johnson over controversial remarks about Muslim women despite previously claiming no "serious politician" should use such inflammatory language.

The chancellor said Mr. Johnson had given a "perfectly valid explanation" over why he compared women wearing the Muslim niqab to "letterboxes" and "bank

robbers" in a newspaper article last year.

Mr. Javid, who is of Pakistani Muslim heritage, also denied that the Tory leadership had ever faced accusations of Islamophobia - only hours after the Muslim Council of Britain said the Conservatives had a "blind spot" to anti-Muslim hate.

However, Mr. Javid repeatedly failed to say whether he would use the same language as the prime minister about Muslim women.

It comes amid a long-running row over allegations of Islamophobia in Tory ranks, heightened by Mr. Johnson's refusal to apologize for using inflammatory language in newspaper columns before he became prime minister.

Mr. Javid claimed the Tory leadership has never been accused of Islamophobia, despite widespread claims that the prime minister's 2018 article was a prime example.

Speaking at an election event in Bolton, he said: "Whenever this issue has come about the Conservative Party, no-one has ever credibly suggested that it's an issue with the leadership of the party, whether that's the leader of the party of the day or the chancellor or other senior figures.

"No-one suggested that. And that is one of the big differences I think in what we're seeing with the Labor Party today."

Asked about the prime minister's remarks, Mr. Javid said: "The prime minister has been asked that question a number of times publicly and people have the right to ask him what they wish.

"And he's explained why he's used that language. In the case of the article you're referring to it was to defend that rights of women, whether Muslim women or others to wear what they like, so he's explained that and I think he's given a perfectly valid explanation."

But Mr. Javid told The Independent during the Tory leadership contest: "I think they're wrong. I don't think any serious politician should use language like that."

The MCB, which represents 500 mosques, educational and charitable groups, said the Tories have approached the issue of Islamophobia with "denial, dismissal and deceit", accusing the party of tolerating it in its ranks and allowing it to "fester in society".

A spokesperson said: "As a faith community, we commonly are threatened by Islamophobia. This is an issue that is particularly acute in the Conservative Party who have approached Islamophobia with denial, dismissal and deceit."

"It is abundantly clear to many Muslims that the Conservative Party tolerate Islamophobia, allow it to fester in society, and fail to put in place the measures necessary to root out this type of racism."

"It is as if the Conservative Party has a blind spot for this type of racism."

Mr. Johnson told reporters on the campaign trail that he did not agree with the claim that his party has approached Islamophobia with "denial, dismissal and deceit".

"What we do in the Tory party is when anybody is guilty of any kind of prejudice or discrimination against another group then they're out first bounce," he said.

Mr. Johnson said his party would hold an inquiry into "all forms of prejudice" - despite having previously pledged to hold one specifically on Islamophobia.

The row came as the MCB offers its support to the Jewish community after the Chief Rabbi Ephraim Mirvis warned that British Jews were "gripped with anxiety" about the prospect of a Jeremy Corbyn-led government.

Mr. Corbyn failed to address the comments directly at a speech to launch the party's race and faith manifesto, but he insisted that Labor did not tolerate antisemitism "in any form whatsoever".

The Labor leader insisted anti-Jewish racism was "vile and wrong" and that the party had a "rapid and effective system" for dealing with complaints.

AP

Egypt court sides with woman against unequal inheritance law

November 26, 2019

CAIRO (AP) — An Egyptian woman says she's scored an important legal victory against her country's inheritance laws, which grant female heirs half of what they grant men.

Huda Nasrallah, a Christian human rights lawyer, says a Cairo court ruled she may inherit the same share as her brothers.

That decision follows a yearlong legal battle she launched after her father's death. Two previous judges had ruled against her, based on Islamic inheritance laws that favor male heirs.

Nasrallah told The Associated Press on Tuesday she's "thrilled" by the verdict and hopes it will encourage other women.

Nasrallah, who belongs to Egypt's Coptic Christian minority, built her case around a Christian doctrine prescribing equality in inheritance.

Egypt is a predominantly Muslim society where Islamic law is the main source of legislation.



INDEPENDENT

British women 'being forced into polygamous relationships' because law lets them down, campaigners say

'The government is always perfectly happy to relegate minority women to kangaroo courts and faith-based parallel legal systems'

Maya Oppenheim Women's Correspondent

British women are increasingly being pressured into polygamous relationships or left without child support when relationships break up because UK law does not offer adequate protection to spouses in religious marriages, campaigners have warned.

Activists say there is a growing problem of men “marrying” women in religious ceremonies but refusing to legally register the unions – and subsequently avoiding the financial and other duties owed to a spouse.

Women are being left to go through religious courts, which make rulings that force them to stay with their partners even when they are unhappy, or rule them unable to claim money or property from their de facto husbands after marriages dissolve.

The warnings come after the government intervened via the attorney general in a landmark case last week in an attempt to overturn a family court judge’s decision that a woman was entitled to apply for maintenance payments despite the fact they were not legally married.

Nasreen Akhter had a nikah, which is an Islamic marriage ceremony, that led to a Muslim marriage contract between herself and Mohammed Khan.

The couple, who were married for 18 years and have four children together, were deemed to be married in the UK and the United Arab Emirates, where they lived from 2005 to 2011, for tax reasons and other purposes. Ms. Akhter, a 47-year-old solicitor, said she was keen to have a civil marriage and presumed they would do so, but her husband refused. She alleges their relationship dissolved after he said he wanted to take another wife. Mr. Khan, a businessman who is also 47, implied he did not owe his wife anything by claiming their nearly two-decade-long relationship constituted a “non-marriage”.

However, Mr. Justice Williams’ ruling at the High Court in London in July 2018 led to Ms. Akhter being entitled to apply for maintenance.

“The wife’s evidence of how the husband put her under pressure saying that Islam permitted polygamy and that she was a bad Muslim and was rejecting the word of God shows a degree of emotional manipula-

tion that is most unattractive,” he said in the judgment.

The government intervened in the case, with lawyers for attorney general Geoffrey Cox arguing the verdict should be overturned. A final ruling is expected within a few months.

Southall Black Sisters, which supports black and minority ethnic women, decided to get involved in the case as they believe it has wider public importance. Pragna Patel, the organization’s director, said: “We are absolutely flabbergasted and staggered that the government has stepped in. We are at a loss as to why the government feels it needs to intervene in a just judgment. The first court case judge came to the right conclusion in finding a remedy for a woman in her situation.

“We come across lots of women in similar situations. It is a growing and widespread problem. It also impacts on Hindu and Sikh women.

“When women go to sharia courts or religious ‘courts,’ they often make rulings to the detriment of women and try and force women to stay in marriages. These institutions are misogynistic, patriarchal and anti-democratic. These institutions are more and more governing women’s rights. If the law goes against us, it will lock women out of the criminal justice system.”

Ms. Patel argued “growing fundamentalist norms” in the Muslim community and other minority groups were making the problem worse – saying “religious power” is at the center of the issue, and the problem also rests with the wider community, who are fostering a climate in which people feel obliged to follow religious, rather than civil law.

Muslim couples getting married in the UK should be legally required to civilly register their union before or during the Islamic ceremony and obstacles stopping Muslim women from accessing justice must be removed, the Council of Europe said in January.

Olive Craig, a solicitor who specializes in family law that gives legal advice to women on the Rights of Women family law advice line, said there are increasing num-

bers of cases like Ms. Akhter's.

She said: "It is a growing and prevalent problem. When women are not able to access courts in England and Wales, there are many different ways perpetrators are able to manipulate the system to disadvantage women – whether that is failing to expose financial assets or failing to comply with family court financial orders to pay maintenance.

"There has been a history of the courts being able to grant this type of assistance when it was the intention that the marriage would be recognized but the formalities were not completed."

Maryam Namazie, of campaign group One Law for All, said: "The government is always perfectly happy to relegate minority women to kangaroo courts and faith-based parallel legal systems in order to manage minority communities at the expense of women's rights. If the appeal is upheld, it will further discrimination against minority women."

A survey in 2017 discovered almost all married Muslim women in the UK had a nikah and almost two-thirds had not had a different civil ceremony.

Vivienne Hayes, chief executive of the Women's Resource Centre, the leading national umbrella organization for the women's sector in the UK, backed campaigners.

She said: "The law and human rights for all women must be honored and our society should ensure all citizens enjoy the protections of our laws. Religion should not become a barrier to justice."



EUROPE

Islam belongs to Germany, former President Wulff says
Islam belongs to Germany just like Christianity and Judaism, Germany's former President Christian Wulff said during a meeting at the Turkish-German Culture Association in the German city of Brühl on Saturday.



Considering escalating racism and xenophobia in the world he said that xenophobia was strongest in places where there were no foreigners. Stressing that in places where there were many foreigners, cooperation existed and while not always perfect, it was based on good relations.

Referring to a book with everyday stories about confrontations with foreigners he says that dialogue is essential to overcome differences. The people spreading racism stay in their social bubble, not wanting to meet with different-minded people so as to not challenge their prejudices.

"Sadly there's another 'Wind of Change' 30 years later," he said, referring to the fall of the Berlin Wall. "This goes in a direction of exclusion and gets so bad that hatred has become socially acceptable." When recalling a speech during a ceremony to commemorate the Fall of the Berlin Wall he had said that Germany was a Christian-Jewish land and it should stay that way. But he stressed that Islam belonged to Germany as well. "We have 4 to 5 million Muslims in our land. Not only Muslims as individuals but together with their religion as a community they are a part of this country," Wulff said.

"Germany has always been a multicultural country in the middle of Europe, we have grown and won due to this. We should never stray from this feature. We need it for our peace and tranquility."

Christian Wulff served as the president of Germany from 2010 to 2012.



Home > World

Plea filed against Pakistan Army chief for being Ahmadi Muslim

The plea also named the former DG ISI Rizwan Akhtar for failing to fulfil his duty as a Muslim by not informing the government that Bajwa does not belong to the religion.



(Left) Pakistan Army Chief Qamar Javed Bajwa during his investiture ceremony. (Photo | Twitter)

By ANI

PESHAWAR: A petition has been filed against Pakistan Chief of Army Staff, General Qamar Javed Bajwa, for serving at the top post despite being an Ahmadi Muslim.

The petition, filed by former Major Khalid Shah in Peshawar High Court, alleged that Bajwa belongs to Qadiani community. Qadianis also known as Ahmadi Muslims in Pakistan and have been declared as non-Muslims by the heads of all sects.

Notably, according to Pakistan's Constitution, a non-Muslim officer cannot be appointed as the army chief.

The plea also named the former DG ISI Rizwan Akhtar for failing to fulfil his duty as a Muslim by not informing the government that Bajwa does not belong to the religion.

The petitioner was coursemate of Akhtar. The plea also termed the army chief's extension as "illegal and invalid". In August, Pakistan Prime Minister Imran Khan-led government extended the term of Bajwa for another three years.

Bajwa was appointed to the current post by then Prime Minister Nawaz Sharif in November 2016.

Fifty-eight-year-old Bajwa had previously served as Commander of Rawalpindi Corps and was employed as Inspector General, Training and Evaluation, at GHQ, a position held by his predecessor Raheel Sharif.

As a brigadier, he served as the Chief of Staff at X Corps and commanded formation division in Northern Areas as the Formation Commander (FCNA).



FROM THE ARCHIVES

The Muslim Sunrise, Vol. III No. IV, December 1930

The Object of Man's Life in This World and The Means of Its Attainment

Hazrat Mirza Ghulam Ahmad (1836-1908) The Promised Messiah and Mahdi

"It is needless to say that different men have, on account of their superficial views or narrow-mindedness, set before themselves different objects generally limited to a gratification of the low desires and pleasures of this world. But Almighty God has in His Holy Word declared a higher aim of man's existence. Thus, the Holy Quran says: 'I have not created the jinn and the men but that they should know Me and worship Me' (LI: 56).

"The real object of man's life according to the Holy Quran is, therefore, only a true knowledge and the worship of God and a total resignation to His will so that whatever is said or done is said or done for His sake only. One thing, at least, is plain and that is that man has no choice in the matter of fixing the aim of his life. He does not enter the world or leave it as he desires. He is a creature and the Creator who has brought him into existence and bestowed upon him higher and more excellent faculties than upon other animals has also assigned an object to his existence. A man may or may not understand it or a hundred different motives may hold him back from it, but the truth is that the grand aim of man's life consists in knowing and worshipping God and living for His sake. Almighty God says in the Holy Quran: 'Verily the religion which gives a true knowledge of God and directs in the most excellent way of His worship is Islam' (III:17). 'Islam responds to and supplies the demands of human nature and God has created man after the model of Islam and for Islam, i.e.; He has willed it that man should devote his faculties to the love, obedience, and worship of God. It is for this reason that Almighty God has granted him faculties which are suited for Islam' (XXX:29).

"We cannot enter into a detailed commentary of these verses here. Something has already been said in answer to the third part of the first question in connection with this point. We may here add a few remarks upon the wonderful aptitude of the faculties of man for Islam. The external and

internal endowments of human nature give us clearly to understand that the highest object of their creation is the love and worship of God. True happiness, which is generally admitted to be the goal of life, is not attainable through the diverse pursuits which men follow but only through God. Not all the felicities which this world can bestow can afford a relief from the gnawing grief which attends a man's last moments upon this earth. The richest millionaire, the highest official, the most successful merchant, the greatest king or the wisest philosopher does not possess contentment of mind and departs from this world a prey to poignant regret. His heart upbraids him for his absorption in worldly cares and his conscience judges him guilty of the employment of deceit and unfair means to attain success in his worldly affairs.

"Take the question in another light. In the case of the lower animals, we see that their faculties are so made as to render them unable to serve a higher purpose than a particular one and they cannot go beyond a certain limit. This leads us to the conclusion that the highest limit which the faculties of a particular animal can reach is also the highest aim of its creation. A bullock, for instance, may be used to furrow the ground or draw water or for loading but with its present faculties it can serve no higher purpose. This is, therefore, also the aim of its existence. Judging man in the same manner we find that of all the faculties which nature has bestowed upon him the highest is that which awakens him to a search after God and encourages him to the noble aspiration of losing his own self in the love of God and completely submitting himself to His will. In the requirements of his physical nature the lower animals are on a level with him. In art some animals display more skill than human beings. Even the bee produces honey from the juice of flowers with such an exquisite skill that man has failed with all his genius to show anything like it. The perfection of man, therefore, does not consist in these matters but in something else. It

consists in the excellence of his spirituality, in his union with God. The true object of his life in this world is, therefore, that the window of his heart should be opened towards God.

"We are now in a position to answer the second part of the question, viz, how can this object be attained?

"The first means to attain to this end is that in the recognition of God a man should tread upon the right path and have his faith in the true and living God. The goal can never be reached by the man who takes the first step in the wrong direction and looks upon some stone or creature or an element of nature as his Deity. The true God assists those who seek Him but a dead deity cannot assist its dead worshippers. Almighty God has well illustrated this in a parable: 'Prayer is rightly addressed only when it is to the true God for He has power over everything but the deities to whom people pray beside Him give them no answer at all. Their case is like that of the person who stretches forth his hands to the water and prays it to reach his mouth. Will it then reach his mouth? Not at all. Those who are ignorant of the true and living God pray in vain to their false deities and their prayers are in error' (XXX:15).

"The second means to attain the true object of life consists in being informed of the perfect beauty which the Diving Being possesses. Beauty naturally attracts the heart and incites love. The beauty of God consists in His unity, His majesty, His grandeur, and His other lofty attributes. The Holy Quran draws attention to this point in the following well-known verses: 'God is alone in His person, attributes and glory and has no partner; all need His support, every single atom owes its existence to Him, He receives favour from none but bestows it upon all; He is neither a son nor a father; for there is none of His kind' (CXII). The Holy Quran teems with verses declaring the omnipotence, majesty and glory of God. It presents a God who attracts the heart on account of His beauty and majesty and rejects the dead, weak, unmerciful and powerless gods of false religions.

"The third means of reaching the goal consists in realizing the great goodness of God. Beauty and goodness are the only two incentives to love. The attributes of God relating to goodness are described in the Fatiha. The Sura runs thus: 'All praise is due to God who is the Creator, the nourisher, and the supporter of all the worlds; His mercy and goodness are unbounded; He is the Lord of the day of judgement.' It is plain that the Divine Goodness could not be perfect unless He first brought everything into existence from nothing and then gave it sustenance under all circumstances and Himself supported it in its weakness. All kinds of His mercies should also have been brought into existence for His

creatures and His goodness should not have had any limits set to it. To this perfect goodness, the Holy Quran has again and again drawn attention. Thus it says in one place: 'If you try to count the blessings and favors of God, you shall never be able to comprehend them' (XIV:37).

"The fourth means for the desired end is prayer. The Holy Quran says: 'Call upon Me and I shall answer your prayers' (XL: 62). Frequent stress has been laid upon this point in the Holy Quran because man can reach God only with the assistance of God.

"The fifth is mujahada, i.e. to seek God by spending one's riches, exerting one's whole power, sacrificing one's life and applying one's wisdom in the way of God. The Holy Quran says: 'Exert yourselves to the full in the way of God whether with your property or your lives or your persons with all their powers and faculties' (IX: 41). 'Only they are successful who spend in the way of God of whatever We have given them as wisdom, knowledge, understanding, art &c.' (II:2). 'And those who have made all sorts of efforts for Us, We shall surely guide in Our paths' (XXXIX:69).

"The sixth means by which a person may safely attain to the goal is perseverance, i.e., he should be indefatigable and untiring in the way in which he walks and unswerving under the hardest trials. As Almighty God says: 'Those who say: "Our Lord is Allah, the true God," and renounce the false deities and then show perseverance, i.e., remain faithful and constant under various trials and sufferings, the angels descend upon them and say: "Fear ye not, neither be ye grieved, but rejoice and be happy that you have become heirs to the bliss which had been promised to you; we are your guardians in this life and the next" (XLI: 30). In these verses we are informed that perseverance in faith brings about the pleasure of God. It is true that, as the proverb goes: 'Perseverance is more than a miracle.' The highest degree of perseverance is called forth when adversities encompass a man all around, when he is threatened with the loss of life, property, and honor in the path of God and whatever is consoling or comforting forsakes him, so much so that even God tries him by closing the door of encouraging dreams, visions, and revelations for a time, it is when a man is surrounded by these dreary sights and the last beam of hope passes away that perseverance must be shown. Under such ills and suffering a man must show firmness, not swerve from the line, hold on through fire and water, be willing to suffer every disgrace, wait for no help or support, not even seek any good tidings from Almighty God, and in spite of his helplessness and the absence of all comforting elements he must stand up firmly, submitting himself, sink or swim, to the heavenly will without wringing his hands or

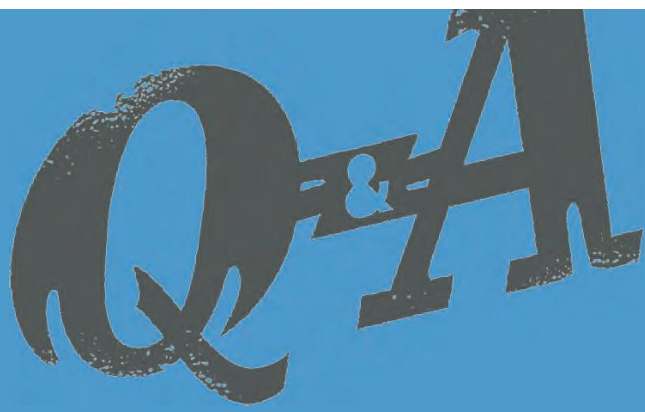
beating his breast. This is the true perseverance which reveals the glorious face of God. It is this noble quality which the dust of the apostles, prophets, the righteous and the faithful still exhales. Referring to this Almighty God directs the believers to pray to Him in the following words: 'O God! Guide us in the path of perseverance, in the path by walking in which we may draw Thy favors and blessings and Thy pleasure upon us,' and again: 'O Lord! Give us in this affliction the contentment of mind which may give us patience and ordain it that our death be upon Islam, i.e., total resignation to the will of God' (VII: 123).

It should be borne in mind that in afflictions and trials Almighty God causes a light to descend upon the hearts of His faithful servants, strengthened with which they meet the afflictions with calmness and quiet, and on account of the sweetness of their faith kiss the chains they are bound with for walking in the path of God. When the righteous servants of God are under hard trials and sufferings and see death face to face, they do not contend with their Lord to remove their sufferings. They know that to pray to God to pass away the cup of their hard lot is opposing His will and not in accordance with a total resignation to it. The true lover does not recede but takes a forward step when he sees ills and adversities, and loosing upon his own life as a very insignificant thing willingly submits himself to the will of heaven and is prepared to meet the worst. Of such people Almighty God says: 'The true lover of God sacrifices his own life in the way of God and receives the pleasure of God as its price: these are the people to whom God is particularly merciful' (II: 203). In short this is the essence of the constancy which leads to God.

"The seventh means to attain the object is the company of the righteous and the imitation of their perfect models. It is really one of the greatest needs of the appearance of the prophets. Man is naturally inclined to imitate a model and feels the need of it. A perfect model infuses life into a man and invigorates him to act upon the principles of righteousness, while he who does not imitate a perfect model gradually loses all eagerness to do good and ultimately falls in error. To this end the Holy Quran says: 'Remain in the company of the righteous' (IX: 120). 'Walk in the paths of those whom God has blessed before you.'

"The eighth means is pure dreams, visions and revelations from God. As the road which leads to God is a secret and mysterious road and is full of difficulties and dangers, the spiritual wayfarer may, therefore, depart from the right course or despair of attaining the goal. The grace of God, therefore, continues to encourage and strengthen him in his spiritual journey with inspiring visions and revelations, gives him consolation in hours of grief and animates him with a still more zealous desire to pursue his journey eagerly. Such is the Divine Law with the wayfarers of His path that He continues to cheer their hearts every now and then with His Word and to reveal to them that He is with them. Thus, strengthened they take this journey with great vigor. Thus He says in the Holy Quran: 'For them are good tidings in this world and in the next' (X:65). The Holy Quran has described numerous other ways which assist us in reaching the goal of life but we cannot describe them here for want of space."

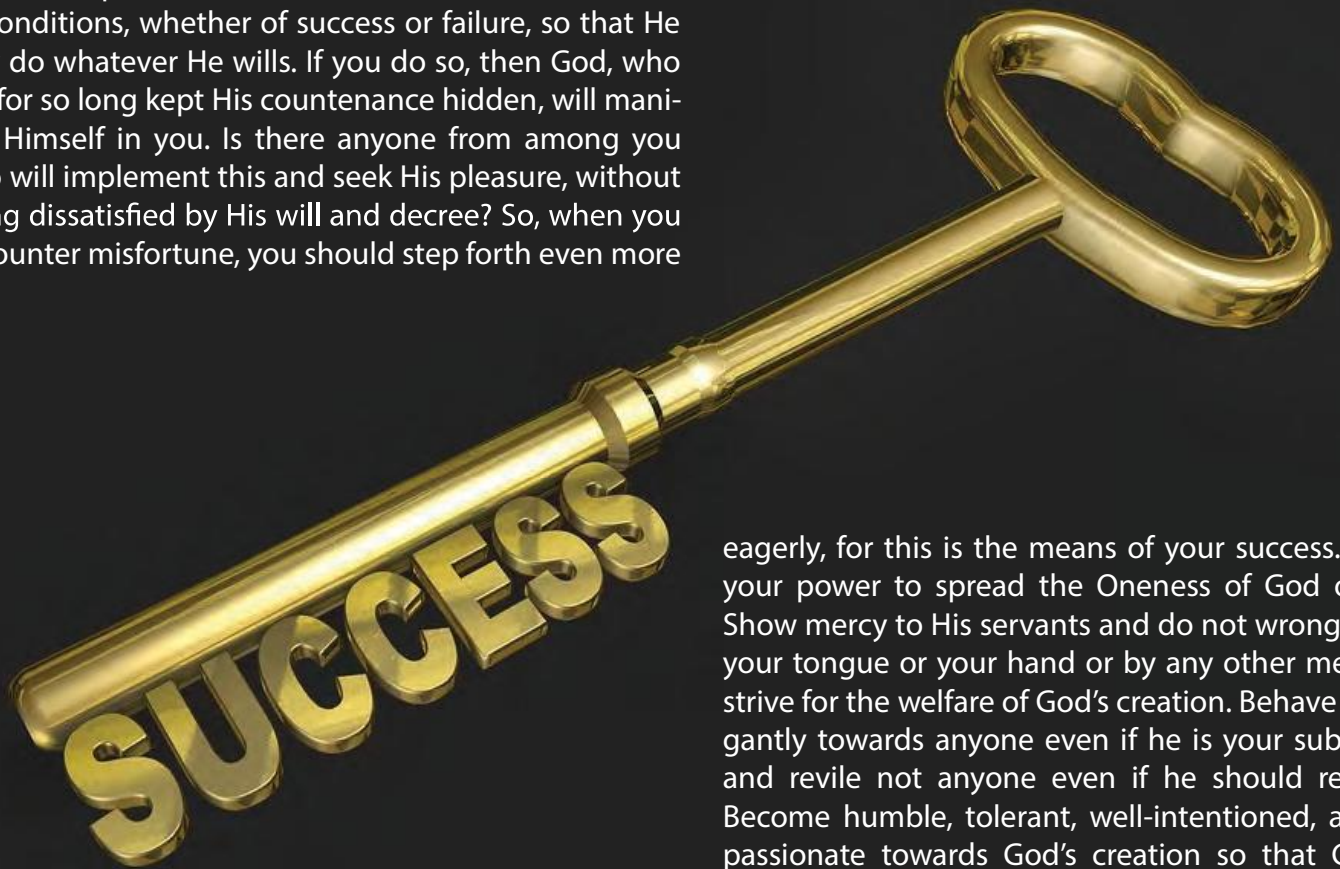




Questions & Answers

What are the means of success?

It has been the practice of God since the remotest ages to manifest signs of His mercy, but you can partake of it only when nothing separates you from Him, His will becomes your will, His desire becomes your desire, and you remain prostrate at His threshold at all times and in all conditions, whether of success or failure, so that He may do whatever He wills. If you do so, then God, who has for so long kept His countenance hidden, will manifest Himself in you. Is there anyone from among you who will implement this and seek His pleasure, without being dissatisfied by His will and decree? So, when you encounter misfortune, you should step forth even more



eagerly, for this is the means of your success. Exert all your power to spread the Oneness of God on earth. Show mercy to His servants and do not wrong them by your tongue or your hand or by any other means, and strive for the welfare of God's creation. Behave not arrogantly towards anyone even if he is your subordinate, and revile not anyone even if he should revile you. Become humble, tolerant, well-intentioned, and compassionate towards God's creation so that God may accept you.

Hazrat Mirza Gulam Ahmad (as), Noha's Ark (Islam International Publications Ltd.), p: 19 (Edition: 2018)

From Dirt Roads to Black Gold by Younas Chaudhary

Review by Mubasher Ahmad

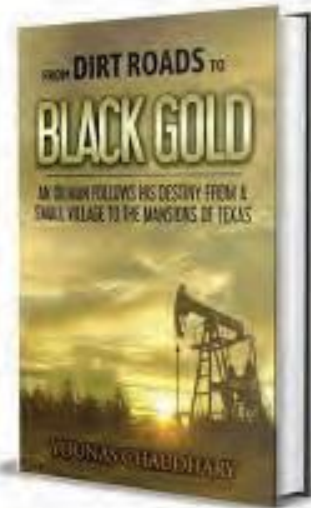
This book narrates the success story of a man, born in a poor village in Pakistan, who came to Canada with a few dollars in his pocket and then moved to the United States of America, ending up becoming a wealthy businessman in oil and gas industry.

The book unfolds his success story in simple but inspiring words, giving practical guidelines to all those who may be struggling in their lives to overcome insurmountable difficulties, telling us that success is not that easy.

In this book, Younas Chaudhary takes us back half a century to the cultural traditions and rituals practiced in Pakistan. He narrates the desperate conditions of small villages, their downtrodden agricultural, transportation, and educational systems. Moreover, he goes into frank details of how his marriage came about; it was imposed on him by his elders under unexpectedly depressing circumstances. He was then only 19 years old, and his wife Bushra was four years older than him. But the most significant phases of his youth came to pass through some unexpected incidents that gave sharp turns to his life and that of his family. Such as, on the death of his grandfather, his father took an early retirement from the Pakistan Air Force and settled in a village to become a landlord; a fight occurred between his father and uncles in the village mosque on the sacred and happy day of Eid; and Younas' elder brother broke up his engagement, refusing to marry his fiancé who later became Younas' bride! On arriving in Canada, he became a door-to-door salesman, drove a taxi, worked in a slaughterhouse, and did many other menial jobs. His astonishing success in becoming a successful entrepreneur in the oil and gas business depended on remaining consistent, dedicated, and hard-working. He did not allow any obstacles to stop him.

He enlists the following vitally important but simple tips for being successful in any business:

- Dream big, work hard, be consistent.
- Show dedication and never look back.



- Diversify your portfolio in core and non-core areas.
- Obey the laws of the land.
- Be confident, be fearless.
- Monitor costs and be solution-driven.
- Focus on efficiency, be hands-on, and move fast.
- Lead by example and collaborate without ego.
- Take calculated risks in life and business.
- Be passionate.

Five years ago, a highly painful situation arose in Younas Chaudhary's life. In his own words: "June 10, 2014, was a dark day in my life. I learned that my wife, Bushra, was diagnosed with Parkinson's disease. I reflected deeply on the meaning of my life and translated my thoughts into this book. Since I have been personally affected so deeply, I have decided that 100% of the proceeds from this book will go to YBA Foundation to help the elderly and ill to live independent lives without giving up their dignity or quality of life." This book is inspirational and good reading. Learn more at <http://ybcfoundation.com>

YBC Foundation email address is info@ybcfoundation.com.

FROM DIRT ROADS TO BLACK GOLD

AN OILMAN FOLLOWS
HIS DESTINY
FROM SMALL VILLAGE TO
THE MANSIONS OF TEXAS



From Dirt Roads to Black Gold is an inspiring true story of a self-made entrepreneur, Younas Chaudhary. Raised in a remote village in Pakistan, Younas built several successful businesses in the USA and Canada using a mix of common sense, hard work, consistency and determination. Younas had only \$30 in his pocket when he first landed in Edmonton in 1973. He did backbreaking hard work, encountered frequent challenges and religious persecution. Later in life, tragedy struck when his wife was diagnosed with Parkinson's disease. Despite the odds, Younas established himself as a visionary businessman with foresight in a highly volatile oil & gas industry. This book is for anyone who has ever doubted themselves or their abilities. The message is simple: perseverance, consistency and self-belief can pave your way to success. His secret to success is simple: work hard, be positive, be consistent, and never give up. "From Dirt Roads to Black Gold" shows us how one man took on the world with just a few dollars, a dream, and never looked back. The proceeds from the sale of this book will benefit the Younas and Bushra Chaudhary Foundation, a nonprofit charity.

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